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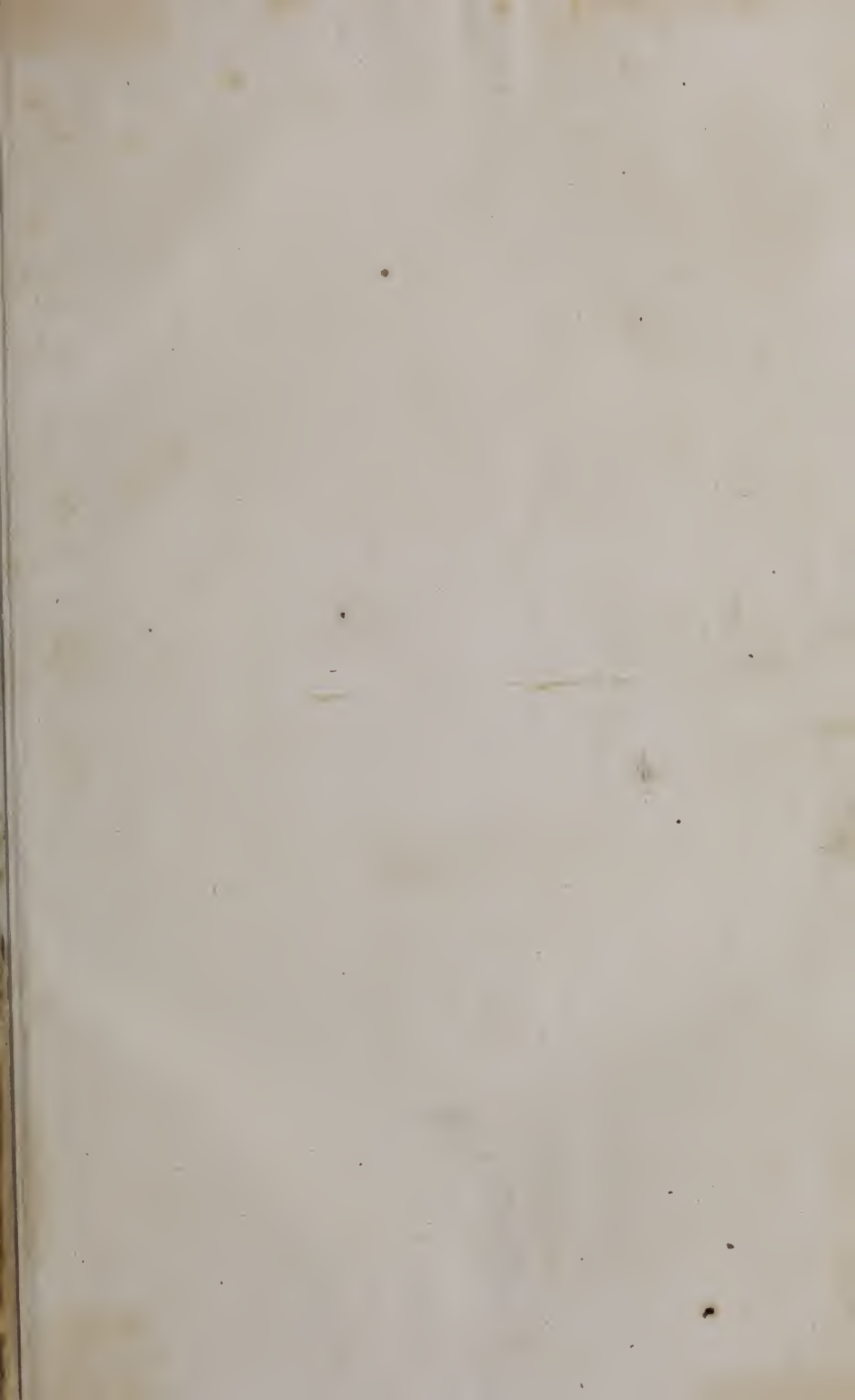
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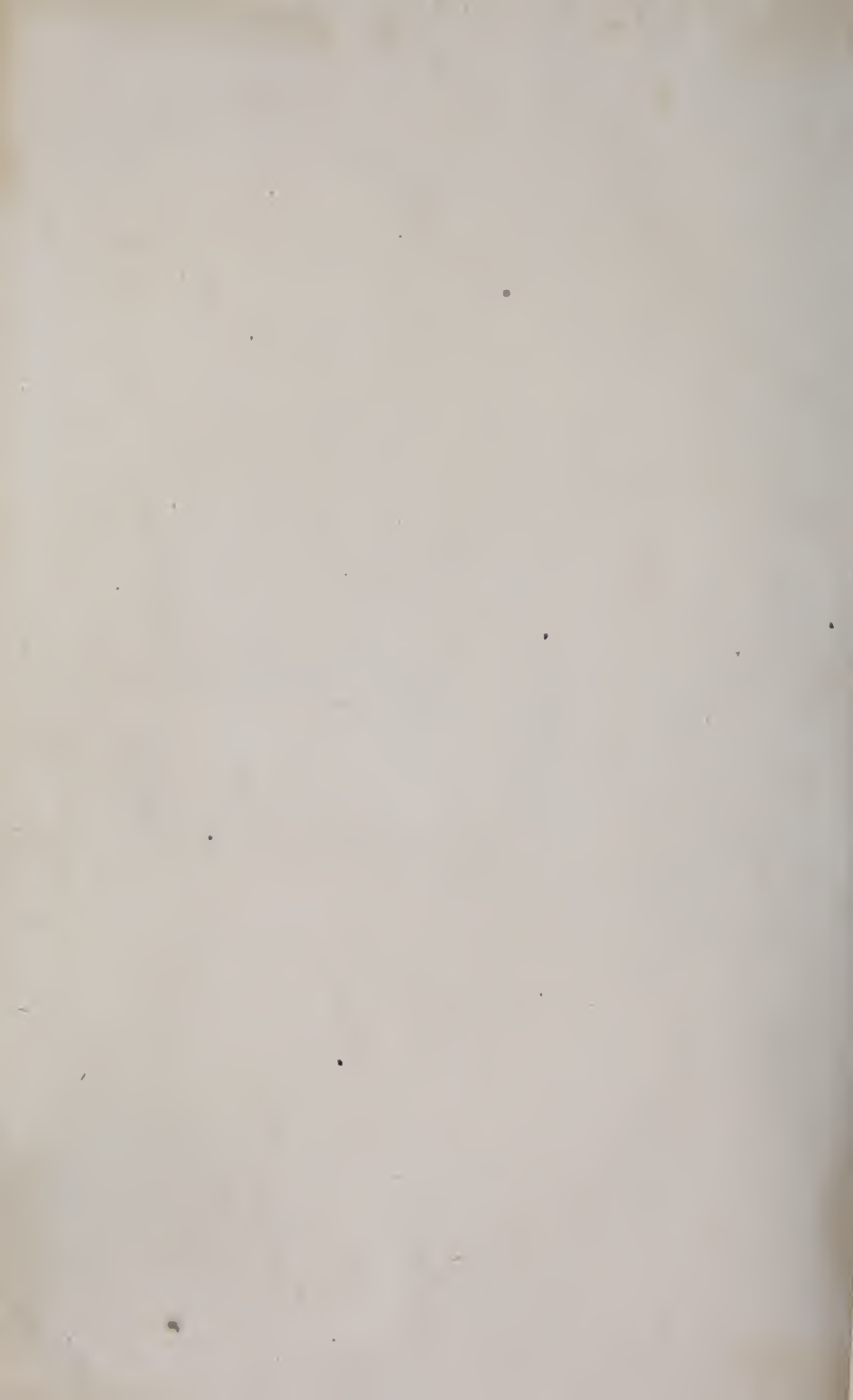
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THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. V.

MARCH, 1854.

No. 3.

AN APPEAL TO OUR FRIENDS AND PATRONS.

On the first day of April, which is but a few weeks distant, the financial year of our Society terminates. Within that short period several large appropriations for the Foreign and Home Fields have to be met by our Treasurer. Among others are one thousand dollars for the Evangelical Society of France, one thousand for the Evangelical Society of Geneva, one thousand for the Waldensian Synod, and nearly one thousand for Canada and Belgium. The Board have recently resolved to extend their operations in Ireland as well as on the Continent. They have also voted five hundred dollars for the education of promising native youths in South America. Besides all this, the work at home has been considerably extended. The present is "a time of need" with us. Our treasury is exhausted. It contributes to our embarrassment that some of the best churches that aid us every year, do less than they did last year, because of the extraordinary enterprises which they have on hand—"Church Extension," "Theological Seminaries," etc. Some have requested us to defer our annual application for some time, for the same reason. On these accounts we are compelled to make this appeal, and to say to all our Friends: *Brethren, help us!* A little extraordinary exertion on the part of our friends, who are not in the position of those who have just been referred to, will greatly aid us. Many of our subscribers might, perhaps, by a little effort, collect among acquaintances three, five, ten dollars, or even more. Some, perhaps, may be able to increase their usual contributions. This is certainly not a time for the relaxation of our efforts, either at home or abroad. On all hands doors of influence are opening to us. The call is for "laborers," "laborers" in all directions! Brethren, what shall we

do? Ye, who are the Lord's Stewards, tell us, what shall we do? It is to you, under God, that we *must* look, for the means to *increase*—and even to *carry on*—our operations. * The papal world is becoming more open to well-directed, faithful, evangelical effort. For the proof of this, we refer our readers to the pages of our Magazine, as it comes to them from month to month.

IMPORTANT PUBLIC MEETING FOR RELIGIOUS LIBERTY, AND PROTECTION OF AMERICANS ABROAD.

For a long time the Board entertained the belief that it was desirable to hold a public meeting in the city of New-York, in order to bring before the Nation and the Government the subject of securing for our citizens, whilst residing or traveling in foreign lands, protection in their rights of conscience and of public worship. The importance of this measure was even pressed upon their attention from many quarters. After duly considering the subject, they resolved to go forward, relying on the good-will and coöperation of their fellow-citizens for support. They believed that such a movement on their part was neither presumptuous nor unbecoming, inasmuch as the promotion of religious liberty,—liberty to preach, and otherwise make known Christ's Gospel,—is proclaimed in its constitution as one of the objects of the Society.

Accordingly they invited several distinguished Christian gentlemen of New-York, of various denominations, to join them in the following "Call" for a public meeting :

"The undersigned would respectfully invite their fellow-citizens to a Public Meeting, to be held in the Tabernacle on THURSDAY EVENING, the 26th instant, for the purpose of adopting such measures as may then be deemed proper to secure the influence of our National Government in the promotion of the principles of Religious Freedom, and especially in the protection of American citizens in the enjoyment of their rights of conscience and of religious worship, and to bury their dead in such way, and with such rites, as to them may seem most appropriate, when sojourning or traveling in foreign lands.

"The enjoyment of these rights is fully granted and completely guaranteed to people of all nations, who, on account of business or pleasure, visit our country, and the reciprocation of them on the part of others toward our citizens ought no longer to be withheld."

This document appeared in many of the religious and secular papers, a fortnight or three weeks before the meeting, which it was originally intended to hold in the Metropolitan Hall. The loss of that noble building, by fire, made it necessary to defer the meeting for a little while, and then to hold it in the Broadway Tabernacle. We may add, that the "Call" in question was signed by nearly fifty gentlemen of great respectability and influence, of whom we may mention James Brown, Wm. B. Crosby, Wm. Colgate, James Harper, Peter Cooper, Walter Lowne, Henry C. Bowen, Stephen Whitney, Robert L. Stuart, Peter Lorillard, Francis Hall, William B. Astor, James Lennox, and James Boorman. At the appointed time (Thursday night, January 26th) the Tabernacle was well filled, notwithstanding the very unfavorable state of the weather. The audience consisted almost wholly of gentlemen. The services extended through three hours, and the interest was well sustained till the end.

Mortimer De Motte, Esq., a member of the Board and former Treasurer of the Society, called the meeting to order, read the call, and nominated officers and secretaries of the meeting. George Wood, Esq., then took the chair, as President of the meeting, surrounded by several distinguished gentlemen, who acted as Vice-Presidents. Messrs. Crosby, Stevens, and Corson acted as Secretaries.

The Rev. Dr. Beecher, of the Baptist Church, formerly of Albany, but now of New-York, led the assembly in prayer for the divine blessing.

The President of the meeting then delivered the following address:

Fellow Citizens—The objects of the meeting have already been sufficiently stated in the proposition of its Call, which has just been read to you. You will be addressed by a number of gentlemen who will speak upon the subjects appertaining to this important matter, in whose remarks they will be fully explained, and it will be unnecessary for me to delay you with any observations of mine. Perhaps, however, I may say with safety that if there be any people in the world who have a right to call for the exercise and indulgence of religious freedom in foreign lands, it is the people of the United States. You cannot walk in any of the public streets of this city without seeing the evidence of that liberality which we extend to nations abroad. Their people come here for the purposes of business or recreation, and for all of those objects which induce individuals from other countries to visit foreign lands. You hear almost all languages of Europe spoken in

our streets, and they have full liberty to engage in all branches of commerce and the arts; and they have equally the privilege of worshipping their God according to the dictates of their own conscience, without any restriction whatever; and we think that the people of this country ought to receive similar privileges among those nations that derive these important benefits in our own country. We wish to bring this subject before the people at large, that they may memorialize Congress, that the subject may receive that attention from our Government which its importance deserves; and we trust that we have, at this time, arrived at that station of respectability and importance among the different nations of the earth, to entitle our Government, when they make a call of this kind upon the different nations of the earth, to have that call respected, and carried into effect. I have now stated the general purposes of this meeting, which will be opened with a prayer by Rev. Dr. Beecher, of the Baptist Church.

The Rev. Dr. Baird, one of the Secretaries of the Society, then read the following

STATEMENT.

It will be expected that the reasons for calling this meeting should be set forth at the outset. This expectation is both legitimate and proper. We shall endeavor to satisfy it by presenting a very simple and brief statement.

The vast expansion of the commerce of our country, and the great augmentation of the facilities of travel, have combined within the last few years to induce many of our fellow-citizens to go abroad for business or for pleasure; and every successive year in increasing numbers. It will not be going too far to affirm that many thousands of Americans are to be found every year residing or traveling in foreign lands.

In some of these countries there are very great obstacles in the way of their enjoying the rights of Conscience and Religious worship. In some, they cannot enjoy those rights at all. In some countries they are exposed to insult and injury if they do not comply with observances in the streets that are repugnant to their conscientious convictions. And in some they find it almost, if not quite, impossible to have their dead buried with such rites as they deem most Christian and most consonant with their feelings.

The limits of this document will not allow much detail; nevertheless, we must submit a few facts.

I. In our immediate vicinity lies the Island of Cuba, in whose ports hundreds and thousands of American mariners are annually to be seen, and to whose Cities and Plantations hundreds of our merchants and invalid citizens annually resort, in the prosecution of business or in quest of health.

Many go thither to die! And yet, to this day, there is neither an American Protestant Chapel nor Chaplain for the spiritual instruction and care of our seamen and others of our countrymen, or for their guidance and consolation in the most fearful of all hours—the hour of death!—far from their homes and their friends! When the attempt was made a few years ago by the American Seamen's Friend Society to have Protestant religious services conducted aboard American ships at Havana, the Chaplain was compelled to desist, because it was not only required that he should "domiciliate" and take the oath of allegiance to the Queen of Spain, but also that he should swear that he was a good "Catholic." As these words signify a "Roman Catholic" in that land, no conscientious Protestant could or would take the oath. The same statement holds good of Porto Rico, the other principal Spanish island in the West Indies.

There is no American Protestant Chapel or service in Mexico, so far as we can learn, and it is believed that it would be difficult, if not impossible, to establish one. In some countries in South America, as well as in Central America, there would be difficulties to encounter; yet they would be far less formidable, it is believed, than in Mexico and Cuba.

In Italy itself, the central country of Christendom, with the exception of the kingdom of Sardinia, no religious service could be held by an American Protestant minister for the benefit of his countrymen, unless in the house of a diplomatic or consular agent, beneath the American flag, and as it were on American ground. This is so even in Rome, the Capital of the Christian World, as some vauntingly claim. Although the Roman Catholic Church is permitted to enjoy in these United States, (seven-eighths at least of whose inhabitants are Protestants,) all the rights and privileges that any Protestant Church does, yet American Protestants are denied the right to have a church in Rome, or even a chapel, unless under the precarious condition of enjoying the patronage of, and in connection with, the American Embassy.

Nor is the state of things in Spain or in Austria more favorable than in Italy; in fact it is less so. Whilst in Portugal, according to the new Penal Code, promulgated on the 10th of December, 1852, the "celebrating of public acts of worship not that of the Catholic religion" is punishable with imprisonment of from one to three years, and to a fine proportioned to the income of the transgressor of the law! It is obvious that a Protestant church or chapel, even for foreigners, could not be opened in the Portuguese dominions since this law went into effect, without incurring the most serious risk. And all this is done in the middle of the XIXth century, and by a nation which owes its very existence at this day to Protestant England!

II. American Protestants are exposed to insult and serious mal-treatment in Mexico, Central America, all South America, Cuba, Porto Rico, Spain and Portugal, nearly all of Italy and Austria, if when they meet a

procession, with a priest at its head, carrying the "Host," they do not render what are there considered to be acts of adoration, but which they conscientiously deem to be idolatrous and contrary to the Word of God. Every year the truth of this assertion is confirmed by disgraceful outrages, in word or deed, perpetrated in those countries.

III. As to the burial of their dead, American Protestants find very serious difficulties in several of the countries just named. Until very recently—nor are we sure that it is not so still—they would have been compelled to carry the bodies of their deceased friends from Madrid, the capital of Spain, to Malaga, Gibraltar, or Lisbon, to find a burial for them. English Protestants were subject to the same shameful indignities. Even within the last few months, Lord Howden, the British Ambassador at the Court of Spain, has been in earnest correspondence with the Spanish Government, in relation to the right of English Protestants, not merely to have at Madrid a cemetery, (which at length they are permitted to possess,) but also to have the bodies of their deceased friends carried to the grave in a hearse, and proper religious ceremonies performed in the cemetery, at the interment. There is a report that he has succeeded, but we are not sure of it.

In many places in Italy, American Protestants are subject to much inconvenience in being required to bury their dead at very unseasonable hours. In some countries, through fear of violence, they are compelled to bury their dead in a stealthy manner, and almost as uncereemoniously as they would a brute beast.

A few years ago, a highly respectable American merchant (of a neighboring city) was compelled to dig a grave with his own hands, in an obscure spot, near one of the cities of Cuba, at the hour of midnight, for the burial of his beloved wife, whom he had taken to that island for the restoration of her health. By the influence of much persuasion, he succeeded in getting some assistance in his mournful enterprise from one or two negroes, who were in great fear, all the while, for their lives, lest it should become known that they had assisted at the burial of a heretic!

On all these subjects, we hold it to be the duty of the American government to negotiate for, and secure by treaty, the rights of all its citizens, whether of native or foreign origin, in all countries where these rights are not fully recognized. This duty has been acknowledged, and to some degree fulfilled, by our Government from its commencement. As early as 1783, the religious rights of American citizens were guaranteed by Sweden, in a treaty made that year with the Government of the United States. From time to time—under the administrations of Washington, Jefferson, and their successors—something was done in regard to other countries. We are happy to say that at present we are not aware that there is a Protestant

country where an American citizen, whether Protestant or Roman Catholic is not permitted to enjoy his rights in relation to the subjects which have been specified. During the last administration, more was done than in any preceding one, with, perhaps, the exception of those of the second Adams and General Jackson, in this respect; for negotiations were instituted by it with some of the governments of South America, (particularly the Oriental Republic of Uruguay and the Argentine Confederation,) which terminated favorably.

To encourage and sustain the Government in the farther prosecution of this great work, is one of the objects of this meeting.

Why should not the Government protect our citizens when abroad in the enjoyment of their religious as well as their civil and political rights? Are the latter more important than the former? Or is not the converse of this proposition true? We thank God that the day has come when we may say, almost in the noble language of the President in his Inaugural, that no American citizen can wander to any point on the globe where the strong arm of the Government shall not be stretched out to protect him. It is time that this shall be as true of his religious as of his political interests.

We hold, too, that the man who goes to distant lands to spread abroad the knowledge of the Gospel—whether by the distribution of the Sacred Scriptures and other religious books, or by proclaiming the way of salvation *viva voce*—must not be considered as having expatriated himself, or put himself beyond the pale of the protecting care of the Government, any more than the merchant who goes abroad for his business, but is to be protected in his work by the powerful arm of the State, so long as he does nothing contrary to the laws of the countries to which he goes. Thus far we may go with confidence. Nothing short of this—no opposition or violence, created by unrelenting Bigotry or blind Prejudice—should be allowed to drive an American Christian missionary from his field.

This was the ground that was taken by Mr. Webster in 1841 (when Secretary of State under Mr. Tyler's administration) in his letter to Commodore Porter, (then the American Chargé d'Affaires at Constantinople,) respecting the American missionaries laboring in Turkey. This ground, if we mistake not, the overwhelming majority of this nation are prepared to take and defend. The spirit of nationality which would not allow a hair of the head of Martin Kostza to be touched, simply because he had taken measures to become an American citizen, and had put himself under the care of the Government, and was doing nothing contrary to the laws of Turkey, will not long allow an American Christian Missionary to suffer in a foreign land, or be ignobly thrust out of it, so long as he does nothing contrary to the laws of that country.

Nor can we forbear to say that we think that the time has come when the Governments of these United States and Great Britain, and all other Christian

nations which enjoy the blessings of religious liberty, and know its inestimable advantages, should combine their efforts for the purpose of hastening its universal prevalence in the world. It is certainly not less a legitimate subject for solemn negotiation and the formal stipulations of international treaty than many subjects that concern humanity for which such interference has been secured.* It can be shown that intolerance on the subject of religion has been the cause of the most bitter animosities, the most unnatural separations, and many of the bloodiest and longest-continued wars of which the world has ever been the theatre. It has often arrayed against each other, in the most cruel strife, those who profess the same religious belief, but differ in regard to unimportant shades of opinion in doctrine or modes of worship. What deplorable conflicts have taken place between Protestant and Roman Catholic nations, and between Roman Catholics and the Greek and other Oriental Christians! Even within the very walls of the church at Jerusalem, which incloses the reputed sepulchre of our Lord, they have fought in the most barbarous manner, and that in the presence of their common enemy, the Mussulman! It is time that this disgrace should be removed forever from the escutcheon of Christendom. The Christian nations owe it to Him whose sacred name they bear, (and whose religion, as preached by Himself, is so well calculated, as it was unquestionably designed, to promote "peace on earth and good will among men,") to cause it to be removed.

In vain do men search for one sentence in all His discourses or precepts to justify either persecution or intolerance in matters of religion. And it can be demonstrated that the manifestation of the spirit of forbearance and tolerance where diversity of religious belief exists, is as conducive to the welfare of communities and even of nations, as it is of individuals. And it is the duty of Governments—especially Christian Governments—to cause such forbearance and tolerance,—in other and better words, *religious liberty*,—to be maintained and respected. It would seem as if the day ought by this time to have arrived when no man shall suffer death, or be in any way oppressed or interfered with, in regard to his religious convictions, and the proper manifestation of them.

We are happy to believe that the views which we have expressed have often been shared by the distinguished men to whose hands the administration of our government has from time to time been delegated. In the year 1825, the Governments of Mexico, Central America, and Co-

* The African Slave Trade and Piracy are scarcely more important subjects for such negotiation. Nor have instances been wanting of the interference to which we have referred in the text. Had it not been for the efforts and earnest remonstrances of England (during the Protectorate of Cromwell, the reigns of William and Mary, and Queen Anne,) and those of Holland, Sweden and the Protestant Cantons of Switzerland in the 17th and 18th centuries, the Waldenses would have been annihilated.

lombia resolved to hold a Congress at the Isthmus of Panama, at which each of them should be represented, "to deliberate upon objects important to the welfare of all." * Our Government was invited to send representatives to that Congress. The distinguished man who then occupied the Presidential chair (the late John Quincy Adams) accepted the invitation, and nominated for that mission two distinguished citizens, one of whom was the late Hon. John Sergeant, of Philadelphia. It is known that one great object which the President had much at heart, in relation to that Congress, was to endeavor to induce the South American Republics to come to right ground in regard to the principles of religious liberty—believing it to be essential to their true prosperity and happiness. It is believed that Mr. Adams lost no suitable opportunity, during his administration, of kindly calling the attention of these Governments to this great subject. His sentiments on the importance of religious liberty were fully shared by two illustrious citizens, now no more—Dewitt Clinton and Henry Clay—both ardent friends of the South American Republics.

Our Government seconded the efforts of England to persuade the Porte to grant religious liberty, or a large measure of it, to its Christian subjects. Why should not the same thing be done in the case of some governments which are called Christian—some of them Roman Catholic, some Protestant, and one of them of the Greek Church—but whose intolerance is a dishonor to the name of Christ? At all events, let our Government ever be ready, by kind negotiation—by unofficial exertion, if nothing more can be done—to lend the weight of its moral influence, whenever it is needed, to the promotion of this great interest. Our Government grants religious liberty to all who come to this happy land. It has a right to expect to be heard when it approaches other nations on this subject, and respectfully urges them to try what we have found to be so great a blessing.

Facts are not wanting to prove that such an intervention is not likely to be made in vain. A short letter from Mr. Webster, (when Secretary of State, under Mr. Tyler's administration,) to a Consular Agent in the East exerted a happy influence on the Pacha of Damascus, who had allowed the Jews of that city to suffer an almost exterminating persecution. A brief inquiry, certainly not containing five sentences, addressed by Mr. Forsyth, (Secretary of State during Mr. Van Buren's administration,) to the American Consul at Hamburg, produced an excellent effect upon the Senate of that city, in relation to the persecution which the Baptists were there enduring. A letter from Mr. Barnard to the Government of Prussia, some eighteen months ago, had a happy effect in the case of the Rev. Mr. Oncken and the Baptist brethren in that kingdom. Nor can we doubt that the letter of Mr. Everett, a year ago, (whilst Secretary of State, during Mr.

* First Annual Message of John Quincy Adams.

Fillmore's administration,) to the Grand Duke of Tuscany, had some influence on the case of the Madaia.

Such an influence we would see our Government ready to exert, whenever there is need of it,—in Protestant countries in favor of persecuted or oppressed Roman Catholics, just as promptly and as earnestly as in Roman Catholic countries in favor of persecuted or oppressed Protestants; and in both Protestant and Roman Catholic countries, when there is need, in behalf of the injured and oppressed Israelite.

Such are some of the considerations which have led to the calling of this meeting. The Board of Directors of the American and Foreign Christian Union—a Society which embraces good men of almost every branch of the Protestant Church in our country—have felt it to be their duty, inasmuch as the promotion of religious liberty is one of the great objects for which it was organized, to invite their fellow citizens to unite with them in an attempt to call the attention of the Public and of the Government to this great subject. Nor can they believe that (with the blessing of Heaven) it will be in vain.

The Rev. Dr. Fairchild, the Secretary of the Society for the Home Field, stated that letters had been received from a number of gentlemen who had been invited to attend the meeting, among whom he mentioned the Rev. Dr. Durbin, and the Hon. Messrs. Everett, Lawrence, Winthrop, McCurdy, Barnard, Wise, Schenck, and Jessup, six of whom have represented this country at foreign courts,—those of Great Britain, Prussia and Brazil,—and were peculiarly qualified to speak on the subject before the meeting. We give a few of these letters, and refer the reader to the *Supplement to the February Number of this Magazine*, where he will find the letters received, the speeches delivered, etc., in full.

Letter from Rev. Dr. Durbin.

Philadelphia, Tuesday, January 24th, 1854.

Rev. Dr. BAIRD.

MY DEAR SIR.—It is now settled that I cannot be in New-York next Thursday evening, and of course cannot take part in your public meeting. I sincerely wish I could be there, and have the privilege of saying a few words in favor of religious liberty in all countries, and more particularly in favor of our own citizens enjoying, when residing or traveling in Papal countries, the religious liberty which our own country grants to the citizens or natives of other countries residing among us. For several years I have publicly, in the pulpit and by the press, advocated the propriety of taking measures, both as citizens and as a Government, to obtain religious liberty for

our citizens from those Governments within whose limits they may reside or travel with the consent of said Government. I have ever thought that when a Government admits a person within its limits, it by that very act grants him the due exercise of his inalienable rights, and certainly among these are the rights of conscience in religious matters. I am satisfied that our Government ought to use all its legitimate influence to obtain these privileges for our citizens, and to have respect to this in all treaties to be made hereafter. There is good reason to believe, that if there was a general expression on the part of the people of this country in favor of the measure proposed, our Government would not only give attention to the matter, but would strenuously urge it on all suitable occasions, and with success.

I am, yours very respectfully,

Letter from Hon. Abbott Lawrence.

Boston, Monday, January 9th, 1854.

DEAR SIRS.—I have the honor to acknowledge the receipt of your note of invitation, to be present at a meeting of the members of the Society of the "American and Foreign Christian Union," on the 26th inst. for the purpose of calling the attention of the people, and especially the Government of the United States, to the serious disabilities under which Americans labor in some foreign countries, in consequence of not being allowed to worship God as Protestants, in accordance with the dictates of their consciences and their own views of duty. Besides, there are countries in Europe where it is found difficult, and in some cases almost impossible, for Protestants to bury their dead with those rites which are most in harmony with their convictions of Christian duty. It has appeared to me for several years past, that these two points were proper subjects for Executive consideration and diplomatic action.

The time has now arrived, in the middle of this Nineteenth Century, when such stains, which have been so long lamented as discreditable to the character of those countries, should be removed.

I cannot doubt that our Government will, without hesitation, give this subject the consideration which its importance demands; and that instructions will be transmitted to our Representatives abroad, of a character that will accomplish the object our citizens have so long desired. It may not be obtained at once; but the spirit of the age in which we live, it seems to me, must have the effect of producing changes in the civil and religious condition of several countries in Europe, which are now suffering under a spiritual and political despotism, so that one would suppose (even in the absence of the Bible) it cannot long survive the introduction of those lower but powerful agencies of the printing press, steam engine, and telegraph,

coupled with the great and constantly augmenting intercourse of the nations of the earth.

I fully sympathize in the objects of your proposed meeting, and regret that it will not be in my power to unite personally in carrying forward the truly Christian purposes indicated in your note.

I have the honor to be, dear Sirs, very sincerely, your obedient servant.

ABBOTT LAWRENCE.

To Anson G. Phelps, John W. Corson, Mortimer De Motte, and

William W. Stone, Esq. *Committee.*

Rev. R. Baird, D. D. and Rev. E. R. Fairchild, D. D. *Secretaries.*

Letter from Hon. Edward Everett.

WASHINGTON, Friday, January 6th, 1854.

GENTLEMEN.—Your favor of the 29th of December reached me to-day. I regret that my engagements here will put it out of my power to attend the meeting in the Tabernacle on the 26th inst.

I concur with you in the opinion that it is the duty of the Executive Government, in its negotiations with foreign powers, to procure as far as possible for the citizens of the United States, traveling or residing abroad, liberty of conscience and freedom of religious worship. The customary law of nations secures these rights, to a certain extent, to a Minister Resident and his suite; and provision has been made by treaty in many cases to extend the same rights to his countrymen. There is room for great improvement in this respect, and the increasing enlightenment of the age demands it. The United States, of all the powers of Christendom, ought to expect the most liberal treatment in this respect, in return for the religious equality guaranteed by the Constitution.

The right of Christian burial ought in all cases to be freely conceded. Common humanity requires this.

This subject has long since engaged the attention of the Government. A liberal provision for freedom of conscience and Christian burial was secured by our treaty with Sweden as early as 1783, and similar stipulations are contained in more recent treaties, particularly those with the Catholic States of South America. In 1826 Mr. ADAMS mentioned "just and liberal principles of religious liberty" as one of the objects to be promoted by the Congress at Panama.

I am happy to learn from you that the President and Secretary of State are believed to be favorable to the general object in view. Their influence, steadily and prudently exerted, will contribute materially to the desired end.

It must not be forgotten, however, that there is no subject on which

Foreign States are more jealous than their religious belief and the rites and usages connected with it; and also that the discretionary power of all branches of our own Government is extremely limited in all that pertains to this subject.

I remain, gentlemen, with great respect, yours, very truly,

EDWARD EVERETT.

Messrs. Anson G. Phelps, W. W. Stone, Mortimer De Motte, J. W. Corson, Committee.
Drs. R. Baird, and E. R. Fairchild, Corresponding Secretaries.

Letter from D. D. Barnard.

Albany, Tuesday Jan. 24, 1854.

GENTLEMEN.—I appreciate highly the honor you have done me in your urgent appeal to me to be present and take part in the meeting proposed to be held at the Tabernacle, in New-York, on the 26th inst. by the American and Foreign Christian Union.

I regret to say that my engagements do not allow me to hope to be able to attend this meeting. I cannot, however, suffer the occasion to pass without declaring my hearty concurrence and sympathy with the views and objects of your Society in the proposed meeting, as they are explained to me in your letter.

To secure to American citizens traveling or residing abroad the right of Conscience and of Religious Worship, as a special object; and, as a broader and more general object, to promote the great principle of Religious Toleration and Freedom in those countries where it does not now exist, and with which we maintain Diplomatic relations—these are objects worthy, certainly, of grave consideration, and, I think, of earnest effort.

If the great principle of Religious Toleration can be secured, the whole object would be essentially gained. And, on the other hand, if American citizens can have the privilege of free worship, the performance of their own religious rites, and immunity from observances contrary to their consciences, accorded to them, general religious toleration could not long be withheld.

The Government of the United States may very properly interpose, in the way of diplomatic representations, for protection of American citizens abroad, in the quiet performance of their own religious worship and ceremonies, as well on ordinary occasions as in particular circumstances—for example, the burial of their dead.

When the question is one which concerns religious toleration in general, having no special regard to any complaints or any claims on the part of American citizens, then the matter would assume rather the form of intervention; but it would be an intervention justified by every just consideration of Christian principle and charity, and one easily divested of every offensive or objectionable feature, by observing a becoming modesty and defer-

ence in presenting it, and employing no other arguments or means than such as the great law of love and brotherhood, and the rules of good sense and of common courtesy and mutual respect between equal and friendly Powers would sanction.

I am persuaded that much might be effected with Governments abroad on this whole subject, with a proper demeanor on our part, and a proper use of the right means. We must not assume too much, nor demand too much, nor be too impatient at delays. Governments abroad are often much in advance of their people, in point both of intelligence and liberality on subjects of this character. They cannot always do what they would like to do. And sometimes, unhappily, our citizens abroad add to the embarrassments of the Governments in regard to measures of relief or reform, by unreflecting, injudicious, or fanatical proceedings or demonstrations in the face of the public, unnecessarily shocking incurable prejudices, and rousing and inflaming popular hate and passion.

My confidence in the reasonable success of judicious and becoming measures and efforts for religious toleration in countries where it is now unknown, or nearly so, is based on personal observation abroad, and, in some degree, on personal experience. I had occasion, during my late residence abroad, to try the experiment, in an humble way, of a direct appeal to the sovereign of the country where I resided, in behalf of a portion of his own subjects, for protection against religious persecution. It is true, this was in a Protestant country, and the appeal was made to a Protestant and truly Christian King; but the intolerance complained of proceeded from the Established Church of the kingdom, of which the King was the recognized head, and which stood upon the laws of the kingdom as the ground and justification of its persecuting spirit. The kind manner in which this appeal was received, and the result have convinced me that efforts of the sort, made in the right temper, may be productive of much good. Even in countries where another and very jealous faith prevails, appeals, made in the spirit of a catholic charity, from this Protestant country, which aims to give an example of perfect toleration and complete protection to all religions, would not, I am confident, be altogether in vain.

I think, also, that the time is propitious. England has already done a great deal towards opening the way for a more enlightened and more tolerant sentiment and feeling on all this subject. The English Church has made a lodgment in almost every quarter of the European Continent. Everywhere it is a foreign establishment, maintained and supported as such, but is covered by the toleration and protection of the Governments where it is planted. And whether in Romish or Protestant countries—for both have been intolerant in their laws and in their prejudices and practices—the presence of the English Church, always orderly and inoffensive, by gradually accustom-

ing the people and governments to a worship and service differing from the established forms, has tended to disarm prejudice and to give the impression that general toleration might be indulged both with propriety and safety.

It cannot be doubted, I think, that Europe has been and is making rapid progress in liberal and tolerant ideas, from whatever cause it may proceed. No observant person who may have visited Europe twenty years ago could visit it now without noticing the difference. And I think the time has fully come when the strongest encouragement is given to hope for signal success in such efforts as the Directors of the American and Foreign Christian Union now propose shall be made through the instrumentality and authority of the American Government, in connection perhaps with the English, and it may be with other Governments, for promoting the triumph of the great cause of religious liberty in Europe.

I am, gentlemen, with high consideration and respect, your obedient servant,

D. D. BARNARD.

Messrs. Anson G. Phelps, W. W. Stone, John W. Corson, E. R. Fairchild, R. Baird.

Letter from Hon. Robert C. Winthrop.

Boston, Monday Jan. 23, 1854

GENTLEMEN,—I am highly honored by your communication in behalf of the American and Foreign Christian Union, inviting me to address the meeting to be held at New-York, on the 26th inst. on the subject of *Religious Liberty*.

My engagements at home will not allow me to be present on the occasion; nor have I found opportunity for such an investigation of the particular topics suggested by you, as would enable me to furnish you, agreeably to your polite request, with any extended views on the subject.

Undoubtedly, grievances exist of a grave character, and which deserve the attention of our Government.

American citizens in foreign countries ought to be secure from any requisition to violate their conscientious convictions. They ought to be free to Worship God according to their own religious forms. And, certainly, they ought to be allowed to bury their dead with rites agreeable to their own feelings, and in places fit for such a purpose.

I sincerely trust, gentlemen, that your proceedings may be calculated to promote the accomplishment of these objects; and let me add my earnest hope, that the day may be hastened, when a true Religious Liberty may be enjoyed and secured, both at home and abroad, and when neither native nor foreigner, Protestant nor Catholic, upon our own soil or upon any other,

shall be molested for his religious sentiments, or obstructed in his religious pursuits.

I am, with great respect and regard, your obliged and obedient servant,

ROBERT C. WINTHROP.

Messrs. Anson G. Phelps, John W. Corson, Mortimer De Motte, and

William W. Stone, Committee.

Rev. Drs. Baird and E. R. Fairchild, Secretaries.

Letter from the Hon. Judge Jessup.

Montrose, January 20th, 1854.

Rev. and DEAR SIR,

The invitations to be present at, and address your meeting on the 26th inst. are duly received. That of the 30th ult. reached here during my absence. Upon my return I engaged in the business of our court, and hoped until this afternoon, that I might give a favorable response; but the court continues its sessions through next week, and my professional engagements therein preclude the hope of being with you.

My trust is that your meeting will be accompanied by successful results.

The boon we most prize is Liberty of Conscience, and Freedom of Religious worship. No assaults upon *personal liberty* would in this nation be more earnestly resisted than would an attempt to enslave our consciences and destroy our Religious Liberty. No price can measure their value. Oceans of blood have been spilt in their defence, and oceans more would flow freely, if they were invaded. The attempt would find *no friends* in this land. One united feeling would rush to their support.

And it is only *at home* that these inestimable treasures are prized!

Our Government negotiates year after year for the regulations of our trade in articles of trifling value.

It sends its navy to protect the commerce and the *persons* of her citizens in every portion of the earth. It looks with jealousy upon every movement which threatens in any degree our just rights. The least indignity offered to the humblest of our citizens in foreign lands is resented, and for it reparation demanded.

We claim an equality in every foreign port for *all* our citizens, with the men of every other land; and yet, we submit in many of them to a total denial of every religious right. We give up all liberty of worship and yield our dearest rights.

The day is past, when as a People we ought quietly to yield these high privileges. Too many of our citizens, seeking wealth and pleasure and riches, are resident in foreign lands, to admit of longer silence. Too great interests rest upon our action, to admit of further delay. The time for action has come, and if it ever be made effectual for our own protection, and for happy

influences upon the natives, it must begin with *our* government. No where else on earth is active religious liberty so fully secured, and no government can therefore with such propriety enter upon negotiations, having for their object the entire security of that liberty for her citizens in foreign lands.

I have little doubt of the readiness of the President to engage in this important work. And though I am not unaware of the difficulties which surround the subject, yet I have as little doubt, that decided, firm, honest diplomacy may secure it; and no page so bright would be inscribed in the history of his administration, as that which recorded his successful establishment of liberty of conscience, worship, and sepulture for *all* our citizens in *all* the countries with which we have diplomatic relations.

My prayer is that God will greatly prosper your efforts.

Truly yours,

WM. JESSUP.

Rev. E. R. Fairchild, D. D.

Professor Howard Crosby, of the New-York University, read the following

RESOLUTIONS.

Resolved, i. That, in the judgment of this meeting, it is the duty of the Government of these United States to protect our fellow citizens residing or traveling in foreign lands, in their rights of conscience and religious worship, as well as their rights of person and of property; and that, wherever it has not been done, these rights should be secured by the solemn compacts of international treaties.

Resolved, ii. That, in the opinion of this meeting, it is reasonable that the Government should demand of other nations the acknowledgment of these rights, and the guarantee of the same, inasmuch as the concession of them would only be a reciprocation of what the Constitution of the United States secures to the citizens of every foreign land who visit our shores, whether they be Protestants or Roman Catholics, Christians or Jews.

Resolved, iii. That this meeting approves, in the fullest manner, of the efforts of two distinguished Senators at the last Session of Congress; one of whom (General Cass) called the attention of the Government and the Public to this important subject, and the other, (Mr. Underwood, then a member of the Senate from Kentucky,) in behalf of the Committee on Foreign Relations in that body, submitted an admirable report, which closed with the following resolutions:

"*Resolved*, That it would be just and wise, on the part of the Government of the United States, in future treaties with foreign nations, to secure, if practicable, to our citizens residing abroad, the right of worshiping God, freely and openly, according to the dictates of their own consciences, by providing that 'they shall not be disturb-

ed, molested, or annoyed in any manner, on account of their religious belief, nor in the proper exercise of their peculiar religion, either in their own private houses, or in churches, chapels or other places appointed for public worship; and that they shall be at liberty to build and maintain places of worship in convenient situations, interfering in no way with, but respecting, the religion and customs of the country in which they reside.'

Resolved further, That it would be just and wise in our future treaties with foreign nations, to secure to our citizens residing abroad the right to purchase and own burial places, and to bury any of our citizens dying abroad in such places, with those religious ceremonies and observances deemed appropriate by surviving friends of the deceased."

Resolved, iv. That inasmuch as Mr. Underwood's Report was not acted upon by the Senate, (from want of time, it is believed,) this meeting would respectfully request the editors of the secular as well as the religious press to publish it, together with the resolutions appended to it, in order that the subject may be more fully brought before the people.

Resolved, v. That Congress be, and they are hereby, requested to pass the above-stated resolutions, or others similar in character; as in their wisdom may seem best. And to secure this end, this meeting would respectfully invite their fellow-citizens in all parts of the country to address, without delay, both Houses of that body, by memorial, praying that such action may take place.

Resolved, vi. That this meeting, being fully of the opinion that every American citizen who goes to foreign countries to make known the doctrines and blessings of Christianity to his fellow-men—in obedience to the command of the Saviour, "*to preach the Gospel to every creature*"—is as much entitled to the protection of the Government as the merchant who goes abroad for business, or the traveler who goes for pleasure, so long as he contravenes no law of the political governments of those countries.

Resolved, vii. That this meeting, holding these views, rejoices in the course which the Government has pursued in interfering with vigor, as it has done, in the case of the Rev. Dr. King, an American Missionary in Greece, and would express the hope that it will not relax its efforts till full justice be done in his behalf.

Resolved, viii. That, in the opinion of this meeting, in view of the wonderful changes which are coming over the entire civilized world, by the vast expansion of commerce and the great augmentation of the facilities of travel—bringing the people of all countries, in great numbers, into contact with each other, to an extent wholly unparalleled in the history of the human race—the basis of the Law of Nations should be enlarged, so as to include other subjects besides "*wars, treaties, navigation, and foreign commerce.*" The rights and privileges of foreign residents and travelers ought to become matters of regulation.

Resolved, ix. That, in the judgment of this meeting, the time has come when the governments of Christendom, which know the blessings and advantages of religious liberty, should make all proper efforts to secure its recognition and prevalence in all nations—from the conviction that it will greatly advance freedom of intercourse and extension of trade, allay national animosities, remove causes of war, promote the useful arts and sciences, and increase and strengthen the bonds of brotherhood, which the Christian Religion, rightly understood and truly practiced, invariably creates.

Resolved, x. That this meeting feels the more impelled to express this conviction from the additional consideration, that it has seen, with great astonishment and grief, the attempts in certain quarters to resuscitate some of the worst and most odious claims which were held in the dark ages—denying the right of the people to religious liberty, justifying persecution, and maintaining the subordination of the Civil to the Ecclesiastical Power; thus seeking to reestablish a Hierarchical Despotism, beneath which Christendom entire groaned for a thousand years, and from which only a part of it has yet escaped. These sentiments, so repugnant to the spirit of Christianity, and hostile to the best interests of Humanity, the meeting are happy to believe are not held by the enlightened *People* of any land.

Resolved, xi. That this meeting is fully aware that, in the prosecution of this important work, the greatest prudence will be requisite. It advocates the use of no means but those of reasonable argument and kind persuasion; but it believes that with perseverance the great end will in time be accomplished; and that it is right and proper that these United States and England should take the lead in this movement, for they enjoy the largest amount of religious liberty, and allow all who come to their shores to partake of it as fully as native-born citizens and subjects. This meeting cannot but believe that the day is near when the world will hear no more (as it has done within a few weeks) of a man's being put to death for changing his religion, or of any one being oppressed and persecuted on religious grounds. Both Christianity and Humanity demand that such a day shall come, and that its coming should be hastened.

Resolved, xii. That although this meeting are far from holding the opinion that the infinite God has left it a matter of indifference what man shall believe on the subject of religion, (for He has given us His Word and Spirit to teach and guide us,) yet they deny that he owes accountability in regard to his religious opinions to any man, or any body of men, whether called a Church or a State; but to Him alone who is the Lord of the conscience, and the Judge of all men.

Resolved, xiii. And finally, this meeting declares that it equally abhors and stigmatizes persecution and oppression for the sake of religion, whether seen in Protestant or Roman Catholic countries; and it deploras alike the

intolerance which still prevails in some Protestant countries in northern Europe, and that which exists in Austria, all Italy excepting the noble kingdom of Sardinia, France, Spain, Mexico and some other Roman Catholic countries. It considers all such intolerance, wherever found, to be disgraceful to Christianity, and revolting to Humanity.

SPEECH OF DAVID DUDLEY FIELD, ESQ.

The Resolutions having been read, David Dudley Field, Esq. arose, moved that they be adopted, and delivered an eloquent and able address, of which the following is but an imperfect sketch.

I rise, Mr. Chairman, to second these resolutions. If there was any one idea which, more than others, animated the founders of these States, it was that of Religious Freedom. The Pilgrim Fathers of New England brought it with them from their persecutions in England, and their exile in Holland, when they sought and found, in the western wilderness, freedom to worship God. The Dutch founders of this City brought it with them from that Fatherland which was a refuge of the persecuted for opinion's sake throughout Europe. In Pennsylvania, William Penn, the head of a persecuted and despised sect, proclaimed religious freedom to every inhabitant of his peaceful commonwealth. The Roman Catholic founders of Maryland, disgusted with the strifes of rival sects in the Old World, proclaimed the equality of all in the New. And in Carolina, to which the Huguenots fled from the fanaticism of their countrymen, for religion's sake, there was laid the foundation of universal toleration. This fundamental idea of Religious Freedom was preserved in our fundamental laws. The Constitution of the United States declares that Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; and all the Constitutions of this State, from that which was first made amid the disquietudes and perils of the Revolutionary contest to the last, which was framed in the midst of our abounding prosperity, contained this remarkable declaration—worthy to be held in perpetual remembrance—that the free profession and enjoyment of religious opinion and practice, without discrimination or preference, shall be forever allowed, in this State, to all mankind.

Such being our idea of the right of conscience, it does not comport with our sense of right, nor our self-respect, that we should lose those rights when our business, or our pleasure, calls us abroad. If the nations of the world maintained the Japanese policy of excluding foreigners altogether from their shores, there would not be so much cause for complaint; but it is far otherwise. The nations of the world are bound to each other by innumerable ties of brotherhood, of relation, and mutual help, and the observance towards

each other of various rules of comity. Nay, more, they acknowledge and proclaim it as a rule of public law, that a citizen going abroad carries with him his nationality—that a temporary absence does not deprive him of a jot or tittle of his national character.

Not only is this the general doctrine of Christendom, but our own country has maintained it with a firmness, and carried it out to an extent of which the history of the world furnishes scarcely a parallel. We hold that an American citizen going abroad has the palpable and visible shield of his country for ever hanging over him—that he may stand unabashed as an equal even in the presence of princes, and that wherever he is, if he demands protection as an American citizen, he shall have it. This the President has proclaimed from the steps of the Capitol, and our Secretaries have asserted it in State papers. Our Ministers have maintained it at Foreign Courts, and our Commanders, from the sides of our wooden walls, have proclaimed it in language which neither thrones nor scepters can ignore. And even the pride of the ancient House of Hapsburgh has suffered the humiliation of surrendering to force what was demanded of it in the name of American citizenship.

Shall we be less sensitive to our religious rights than to those which are purely political? Is there any reason why we should maintain the one and surrender the other? On the contrary, as the rights of conscience are the chiefest of all rights, they should be the first to be guarded and the last to be surrendered. We ask for no exclusive privileges. We do not seek to make the occasion of our being abroad an opportunity for propagandism. We do not assume to assail the institutions, civil or religious, of any other country by act or word; but we maintain that an American citizen going abroad, carries with him all his personal rights, and the chiefest among those rights are the rights of conscience with all their incidents. It is true that our country has hitherto done much by treaties; and ever since the time of Franklin we have endeavored to gain all we could for humanity and the rights of man, but still much remains to be done. If one of us travels into Palestine he is sure to meet with insult, and he cannot tread upon the site of the Ancient Temple without incurring the risk of instant death. In Greece, the classic land of freedom, an American missionary has met with persecutions and annoyances for preaching the Gospel in a way not agreeable to the Oriental Church. And I may be permitted to say, Mr. Chairman, (turning to the President,) for I myself am a personal witness, that no person could be more unobtrusive and less offensive to any country than Dr. King, who preaches in his own house to a little band of his own family and a few natives, in the humble character of a sincere Christian. In Rome, the capital of the ancient, and the semi-capital of the modern world, the English Church is thrust without the walls, and the humble American chapel, where our own citizens are permitted to worship, lives by sufferance in an upper

chamber, under the protection of the American Legation. And we are told that in Spain, within the last year, the Protestants of England have been denied the ordinary rights of Christian burial. Whether the spirit and dignity of the English people will allow them to submit to indignities like this, in a country which they have saved more than once from utter destruction, I will not undertake to say, though I never will believe it. But sure I am that the dignity and spirit of the American people will never allow them to submit to the like injustice. We demand not as a boon, but as a right that American citizens going into other countries, shall have all their personal and religious rights protected—that they shall be allowed public places of worship and burial,—that they shall not be compelled to observances repugnant to their religious convictions, and that they shall be allowed to celebrate those Christian rights which are their best solace in life, and pledge of their hopes hereafter.

SPEECH OF THE REV. STUART ROBINSON.

The Rev. Stuart Robinson (of Baltimore) next addressed the meeting.

He began by offering a resolution expressive of his sentiments on the subject, which was the same in import as those read before the meeting. He said :

The government of our country is committed to the world in favor of these measures. “And first, let me remark,” said Mr. R., “as to our deprecation of violence and disorder, growing out of religious matters. A most remarkable change in the feelings of the people has taken place within a short time. Interest as well as principle dissuade us from countenancing in the least degree, the actions of those mobs which have recently met with the condemnation of Congress.—It is not true, as often asserted by foreigners, that we are more disposed as a nation, to mob-law than other nations. There are two sides to every question, and I go for the old Kentucky law, that every man has an inalienable right to fair play. We have in our country scores of disorganizers to wound the popular feeling. Our press and our public men, we fear, have often winked at these manifestations. But our people won’t stand everything. Even the tyrants of Europe dare not provoke their slaves beyond a certain point. I have charged the journals of our land with winking at these disturbances. In order to show you the disorganizing elements at work in the United States, I shall quote from the hierarchical authorities on that side of the question. I quote from Brownson’s Review.—“The Church bears the spiritual and temporal sword.

But the temporal sword is subjected to the power of the spiritual sword. We believe that the power of the Pope is that of the Vicar of God." And again, "We like open Protestantism better than hypocritical professions." The Bill of Rights says, every individual has the right to worship as he pleases. But Archbishop Hughes says, "A man has a right to worship as God hath appointed." So that it is left to be settled between the Pope and God what kind of worship He has appointed. The "Shepherd of the Valley" says, "The Church is intolerant. She endures heresy, but bears towards it a mortal hatred. If the Catholics ever gain the supremacy in this country, then civil and religious liberty is at an end." The bill of rights furthermore declares, that all men are born free and independent. But what say the Catholics? They plainly declare that equality is an idle dream, fit only for the blood red banner of the Atheist. Brownson says: "The sorriest sight to me is that of a Catholic throwing up his cap and shouting for Republicanism!" The tumult in our midst has arisen from the propagation of these un-American sentiments. These publications are political in their character, as well as spiritual.

I would like to give some of the uses, as the old Puritan Clergymen said, by way of application to the discourse. The first thing to be noticed is their opposition to schools, on the alleged ground that they are sectarian and Godless. They say that our schools only fit the young to be libertines and rogues! Look at Prof. Brownson's oration at St. Mary's. He says: "Liberal studies are those fitted for the nobility—the gentlemen. The education of a gentleman is a proper branch of instruction. We do not consider that a mechanic is a whit better off for his reading." The Tablet says—"If a Catholic wishes to know whether to patronize Protestant schools, let him ask his priest. He will tell him that the voice of Peter has denounced and anathematized these schools. Peter has spoken, and his words have been echoed by the hierarchy of the land." These journals, also, step forth into political life. Hear Brownson: "There are three great powers at work at the present time. These are, the United States, Russia and Austria. The triumph either of the United States or Russia will be the triumph of heathenism. *Where, if not in Austria, is the hope of Christian freemen?*" On the subject of the Koszta affair, the Papal press thus speaks: "Capt. Ingraham mistook zeal for prudence. It is evident that he was not initiated into the plot. The evident design was to get up a war with Austria. Koszta was in all probability ordered by Kossuth to Turkey with this design, and with the connivance of *our* jacobinical Administration." Their press seems to have no modesty, but exhibits their virulence against all who oppose them. Because Mr. Webster wrote the Hulsemann Letter, the Catholic press avow that to this and his after dinner speeches he owes

his defeat for the Presidency. I speak of these things to show where the trouble comes from in our community. It is the Pope's idea to establish here a High Church. They endeavor to excite the Protestants to overt acts and then to carry it through by storm. We want the blame to lie at the right door. They have been shooting a double fire. The condition of the country demands that we work now. The next great national question will be as to our position with regard to other nations of the earth. On these grounds I believe will our next President receive his election. We do everything for everybody. Shall we receive nothing in return? Or like Pat's love, is the reciprocity to be all on one side? No! the rights of America ought and will be respected by the nations of the old world.

SPEECH OF HIRAM KETCHUM, ESQ.

The next speaker was Hiram Ketchum, Esq. of New-York. We regret that we can only give a very brief notice of the topics which he so eloquently discussed.

After complimenting the preceding speaker, he begged to dissent from one of his positions. He had seemed to convey the impression that the country needed some vindication for its treatment of Monsignor Bedini. He (Mr. Ketchum) was sure that Monsignor Bedini had been ill-treated by no one because he was a Roman Catholic or Archbishop. Any man, Catholic or Protestant, would have been treated in the same manner, had he come to this country under the belief of a portion of our people that he had been guilty of the revolting inhumanity with which Monsignor Bedini was charged.

Mr. Ketchum alluded in strong terms to the importance of the object, which no expressions within his power could exaggerate; but directed his remarks prominently to the inculcation of prudence and kindness, as the indispensable guides of our conduct in all negotiations for that object. Force or threatening demonstrations were not to be thought of.

Our argument, and that a most just one, for the extension of religious freedom to our citizens when in foreign countries, is that the citizens of those countries enjoy the same privileges to the fullest extent among us. And he had no doubt that if the request were properly urged, it would be granted, first by one power, and then by another, and by all powers in succession.

But we go farther, and propose to lend our influence to the cause of religious liberty for all men. Our arguments stand on their own ground, that religion is a great conservative element of society and the state, and we

plead that it thrives best in a state of freedom, as our experience has proved, and that pains and penalties against the conscience can only strengthen and excite the opposition to established religions, against which they are directed.

SPEECH OF THE REV. EDWARD N. KIRK.

The last speaker was the Rev. Mr. Kirk, of Boston, who said:

One word about Bedini. I am happy to learn that there has been no violation of law; if that be the case, and another thing be true, namely that a large proportion of the persons engaged were foreigners, I want to say another word. I have been where the Roman Catholic religion is at home, where it has done its work, and there detestation of it has entered the hearts of the people; the people loathe it, not all as a religion, for they have had the strange discrimination to distinguish between civil government and the religion of which it makes a tool. Yes; there are true-hearted Roman Catholics, whom I hope to meet before the throne of Jesus, who detest the Papacy, for it has not yet stifled the last spark of manhood in their souls. Fellow citizens and Roman Catholic priests, (whom I am happy to address in this assembly,) know that those who have been down trodden in Roman Catholic lands, when they come to breathe the air of this land of the free, where we allow three millions of black men in civil bondage, but no religious bondage—look at King, Priest or Pope, and say thou art a man as I am, and if my teacher, thou art as my servant for Jesus' sake, as Paul taught them to say. When men come here who have felt the whole system of tyranny that has crushed them, it is not wonderful that poor human nature should boil a little beyond blood heat. There is no Protestant Christian who is not an enemy to mob-law. I would also say, let no government attempt to crush even infidels—we will stand up even for their rights. This is, I think, one of the great occasions of our lives, and I stretch out my hand to give the ball another roll. I asked a distinguished statesman what he thought of this meeting, and he, with the calmness of a diplomatist, answered that he feared the meddling of a public meeting with diplomacy. I replied that this is no occasion of diplomacy; if it were, I would say, let us have no public meeting; but it is not so; and there is a time when the people of this country will talk on such things as this, and that is now. So we came to talk a little about them. We rock liberty while she is asleep that she may awake fresher. Yes, my Roman Catholic friends, you have got among freemen that dare to talk and will talk. This is a fair open platform, but you have got men to deal with. It is a glorious country; (if I had two hours to talk I would tell you why I think so;) it is not because of her vast

extent, but of the open Bible which she proffers to all, and which no man can shut.

Suppose an island in the Pacific Ocean, where our ships had to stop for water, and that the news reached Washington that a band of pirates had established themselves there, and robbed and murdered; would not our Government at once send an armed force to crush them? I drop the supposition and take the fact; Japan is attempting to keep up an exclusive policy, and worse, to deny hospitality to our shipwrecked mariners. The consequence is that our Government has sent a strong armed-Ambassador; and I have not heard that any *Shepherd of the Valley*, *Freeman's Journal*, or *Brownson's Review*, has complained of that. But now suppose the Roman Catholic Church invades the inalienable rights of American citizens, travelling and trading where she is dominant—why the Japanese do not so badly; they trouble only the body; but she says you shall not worship God till you have acknowledged that the Pope is His representative, and swallowed transubstantiation and the Council of Trent. If our Government do not notice this kind of outrage, why then, while caring for the meanest interests of humanity, they neglect the highest. There is an erroneous, indefensible, inexcusable wrong done to every American visiting a Roman Catholic country. Not only is your trunk handled for custom-house and police purposes, but your Bible is laid hands on in such a way that the old Adam rises up, and you say, "That book is my guide to heaven; what right have you to handle it so?" I could cite an instance regarding sepulture in Cuba, which as other facts, if set fully forth, would prompt all this American nation to say, "Something must be done." There was a time when before purple-robed authority, unquailing beneath the eye of tyranny, a man could stand up and say, "I am a Roman Citizen." The time has come when a man should, in any part of the earth, and before any earthly presence, with equal fearlessness say, "I am an American Citizen." Our Government must defend our rights; not merely our commercial rights, our rights to catch cod and haddock, but the rights of the soul. In Rome, Florence, Cuba, Madrid, if Americans are told, "You cannot build a church for the worship of God," our country must throw her ægis over them and say "You shall." Shall we not bury our dead till hungry priests have pocketed large sums of money for sprinkling their graves with filthy holy water? Oh! it is loathsome! It is said the American Government cannot interfere in matters of religion—that it was not organised for that purpose. I meant to read, but I have only time to refer to, a dispatch of J. Q. Adams to Mr. Anderson, Minister Plenipotentiary to Colombia in 1823, which will show something far different. We have the most perfect right to defend the inalienable right of American citizens before any Government on earth!

It is said these are all police regulations, the Church has nothing to do with them; it is all done by kings, in spite of bishops and archbishops and the Pope, (though the Pope does it himself.) Why, then, the American people must cast off all Roman Catholic nations as barbarians, not to be associated with—as Japanese or Kamschatkans. But I know so many Roman Catholic gentlemen and ladies, that I cannot accept that alternative. There is a second. It may be said, "Might is right; we do thus because we can." Is that the game? Is it that the majority shall do as they please, by virtue of physical force? Then, in that case, there are in the United States twenty-three millions against three. That game will answer us very well; then we will say, here in New-York to Archbishop Hughes, "Shut up that Cathedral, or you will have the Know-Nothings about you; to have so many thousands of Gods manufactured all at once, is horrible to us; shut up your Cathedral!" If it be a trial of physical force, in for it! If three steamers and two frigates were to go to day to Trieste, Austria would quake to her inmost soul. We want real men to represent America abroad; men like Chas. J. McCurdy; men like him must, as Cincinnatus, be sought following the plow; men who will not fawn, but stand up and speak plainly for American rights; men who will act like C. J. McCurdy. When Prince Schwarzenburg replied to his application to release Mr. Brace, that the law should take its course, (which meant that the imperial caprice should be awaited,) two steamers and a frigate came to Trieste, (to this day no one knows how,) and Mr. Brace's release followed immediately. But, it may be said, is this the manner of spreading the religion of Christ? Well, we reply, why do you commence it? There is a third alternative, the course this meeting proposes, it is rational and Christian, it is negotiation; and this meeting recommends to the Government not as a new thing, but it urges them to more vigorous action.

The Resolutions were then put and unanimously adopted by the Meeting.

A Resolution was then offered and adopted,—That copies of the Proceedings of the Meeting, including the Resolutions and Statement, signed by the President and Secretaries of the Meeting be forwarded to the President of the United States, the Secretary of State, the President of the Senate, and the Speaker of the House of Representatives in Congress.

It was also recommended, by resolution, to the friends of Religious Liberty in all parts of the country, to address Memorials to Congress, without delay, praying that Body to take action on the subject, by adopting Mr. Underwood's resolutions, or others similar in spirit.

The Meeting then adjourned.

Thus terminated one of the most important meetings ever held in the City of New-York. Its influence, we cannot but believe, will be most happy.

In obedience to the resolution just referred to, copies of the Proceedings were forwarded to the Heads of the Government at Washington, and we are happy to say that a letter, of the most favorable nature, was promptly received from the Hon. Mr. Marcy, the Secretary of State, giving assurance that the Government will do all that lies in its power in furtherance of the great object for which the Meeting was held.

THE MEMORIAL.

We subjoin the *form of a Memorial* to Congress, and would beg our readers to make copies of it, procure the signatures of their fellow citizens, and forward it to some member of the Senate or the House, without delay. Not a day should be lost.

*Memorial to the Honorable, the Senate and House of Representatives
of the United States.*

The undersigned, citizens of _____ and its vicinity, beg leave to request your honorable body to enact such laws and adopt such measures as in your judgment shall be best to secure the influence of our National Government in behalf of the principles of Religious Freedom, and especially for the protection of American citizens in the enjoyment of their rights of conscience and of religious worship, as well as of the right to bury their dead in such way, and with such rites, as may seem to them most appropriate, when residing or traveling in foreign lands.

The enjoyment of these rights is fully guaranteed to the people of all nations, who, on account of business or pleasure, visit our country ; and the reciprocation of them on the part of other nations toward our citizens ought no longer to be withheld. And your petitioners will ever pray, etc.

OUR OWN OPERATIONS.

We have given up many of our pages this month to the Proceedings of the Meeting in the Broadway Tabernacle on the 26th of January, and to the subject which it was intended to promote. In justification of our course we must plead the transcendent import-

ance of the object for whose accomplishment that Meeting was convened. Liberty of Conscience and of Religious Worship for our fellow-citizens, when in foreign lands, is a subject of the greatest moment. And now is the time for effective action on it. We wish our readers to peruse with care all that we have given on this question in our present number.

We hope, too, that the consideration which the question of Religious Liberty in general received, and the duty of these United States and Great Britain, and all other Protestant and liberty-loving countries in this behalf, will not be unproductive of good. It is high time that this great subject should be treated in a Christian manner, and elucidated by the effulgence which the Gospel sheds upon all religio-political questions.

Our readers will, therefore, not expect to find the usual quantity of intelligence from the Home and Foreign Fields of the Society's operations. Nevertheless, we must say a few things.

The Home Field.

AN INTERESTING SCENE.

From time to time all the Missionaries employed by the Society in the City of New-York and its vicinity, (including the City of Newark, in New Jersey,) are called together in the Society's Rooms, in Beekman-street, to observe a season of prayer and conference. At these meetings one, and sometimes both, of the Secretaries attend. In a meeting recently held, there were fourteen Missionaries present, Irish, English, French, Spanish, Italian and German. More than two hours were spent in reading the Scriptures, singing the praises of God, making statements of interesting facts, &c. Every Missionary was called on to give an account of his field of labor, its encouragements and discouragements, the character of the people, and other items of information of an interesting nature.

We wish that all the friends of the Society could be present at one of those meetings. They would have a far better idea of the nature of the work which we are called on to perform,—its humble, unpretending, fundamental, patient and Apostolic character—its literally “carrying the Gospel to the houses of the

people, and proclaiming it there in the most simple and direct manner possible." And yet, of a great deal of it we can never speak but in the most general way. One of the greatest temptations we have to encounter in conducting this Magazine is to publish facts which ought never to appear in print. And with all our desire to be cautious, we often fear that we are not sufficiently so. The friends and patrons of the Society everywhere desire to have facts which demonstrate that it is doing good; and it is our wish to gratify them. But our work is to deal with the Roman Catholic population, to carry the truth into that population. That cannot be done, especially at the outset, so well by preaching in churches and lecture-rooms, as by conversation, by reading the Word of God in private houses, by prayer when it is permitted, by expounding the sacred pages, and preaching in a very simple way to small, often very small, assemblies—three or four, ten or twelve, and more rarely fifteen or twenty persons, men, women and children—in the houses of foreigners, either Protestants or Roman Catholics. Our work is to sow the seed in this humble and noiseless way, with the confidence that He whose province it is to cause it to vegetate and grow will not fail to grant His blessing. We have His unfailing promise for that. Blessed be His name, He gives us unequivocal proofs that we do not "labor in vain."

But we cannot,—and we do not desire—to gather congregations, if we can avoid it. And we can avoid it so far as the English-speaking part of the Romish population is concerned. It is otherwise, to some extent, with the German, French and other people from the continent of Europe. It is our desire and our aim to awaken a spirit of inquiry among the papal population, to induce them to "search the Scriptures," to go to the evangelical churches in their vicinity, to send their children to the common schools, to the Sunday schools, and in this way to become merged in our American churches, as they must in time be merged in our American population. This is our work. And if it is important that the hundreds of thousands of Romanists who annually arrive in our country from Ireland, Germany, France, Switzerland, Italy, and Canada, should be enlightened in the knowledge of the Gospel, *then the work of the American and Foreign Christian Union is unspeakably important.*

We have received many interesting letters from our Missionaries in all parts of the Home Field since our last number was is

sued, but we are compelled to defer extracts from them to the April number, which will follow the present number at the interval of a few days; for we have resolved to issue the Magazine hereafter nearly if not quite a month in advance of the month whose name it will bear, in order to allow it to reach all parts of our great country excepting California, and the Territories of Oregon and Washington, before the Monthly Concert of Prayer for Missions.

We cannot forbear, however, to say that our new Mission in the city of Louisville, Ky. has commenced with many encouraging omens. May it continue to prosper! The Rev. Mr. Welch, (a minister of the Methodist Episcopal Church,) has been laboring very acceptably at that place, as well as at New Albany, Jeffersonville, and Madison.

Foreign Field.

We have received very interesting and important reports of the work of the Society in South America, Hayti, Canada, Ireland, Sweden, France and Italy.

CANADA.

The Rev. Dr. Wilkes, Corresponding Secretary of the French Missionary Society, writes as follows:

FRENCH CANADIAN MISSIONARY SOCIETY

Montreal, 10th January, 1854.

Rev. Drs. Baird and Fairchild,

Secretaries of the American and Foreign Christian Union.

DEAR BRETHREN,—Your interesting Journal for December reached me a few days ago, in which you have inserted my last letter to you. It appears from its date that three months have elapsed since you heard from us. This ought not to be. Let me now briefly tell you of our proceedings since, and of God's mysterious dealings with us; the latter first.

How little we know what shall be on the morrow! The letter of the 4th October, just adverted to, contained the statement that our fresh corps of Missionaries were on the Atlantic, on board a ship bound for this port, with the Rev. Jean Vernier, by whom they had been engaged on our behalf. We expected them daily. But at the time I thus wrote you two of them, including the Rev. Jean Vernier, and the wife and two children of the other were in eternity, and the three others were penniless and desolate on

the Island of Barra, one of the Hebrides, on which they had been wrecked, and in whose sands they and their surviving companions had interred the bodies of some three hundred or more of their fellow voyagers. A full account of the whole matter is inserted in our Missionary Record for December, a copy of which you receive. It is there mentioned that two of the survivors had reached us, and we have now to record that the other is among us in health and with a devoted spirit. Our respected Treasurer was providentially in England soon after the disaster occurred; and having an opportunity of visiting France and Switzerland, he has done us excellent service in preparing the way for a further increase of earnest and godly laborers from that quarter during the present year.

We never before had such an influx of French Canadian youth to receive instruction. At Point aux Trembles there are now one hundred boys and fifty girls. At a new station opened since my last, our Missionary Teacher has nineteen pupils. At another, about two years old, from twenty-five to thirty attend. And one of our teachers is now about to proceed to a large and influential Parish, into which our colporteurs have hitherto obtained only a temporary entrance in passing, but where we are formally invited to send a Missionary School Master, the people (Roman Catholics) having provided a school room, and twenty of their children are scholars. This is no matter of surprise. Rome has left the people in ignorance, and now when they are determined to have instruction for their children, she puts them off as far as practicable with the *name* of education. Her "Brethren of the Christian Doctrine" whom she desires to make her school masters throughout the country, are notoriously incompetent, or unwilling, or both, to instruct the youth to any good purpose. The main stress is laid upon the ritual and forms of the Church. The mind is neither drawn out into exercise, nor informed. The people are not slow to perceive the difference between such teaching and that of our Missionary school masters, and hence their increasing desire to have them settled among them. A recent Report of a commission appointed by our Legislature to inquire into the state of Education in this (French and Roman Catholic) part of Canada, gives from the testimony of the priests themselves a deplorable account of it. Whereas Protestant Western Canada, is advancing with rapid strides in this department, running in fact alongside your own state of New-York in its Educational Institutions. What a commentary is this on the influence of the two systems in promoting the well being of the human race! What a contrast does it supply.

We are greatly in want of hymn books, and are waiting anxiously the issue of your promised edition. Please send them forward to us as soon as practicable. Can you also help us by one of your drafts for \$250 or \$500? your last, the first of the four \$250's you kindly promised us, came in a

time of need; our heavy expenditure has created another time of need. We know you will help us if you can, and that soon. I am fearful that we shall close the year \$1000 in debt.

Believe me, dear Brethren, Faithfully your's,

HENRY WILKES, *Secretary.*

We are happy to say that the remittance requested was immediately made.

HAYTI.

Our Missionary in Hayti is still annoyed by the efforts of the enemies of the Truth, who seek to prevent his preaching any longer the glorious gospel of our Lord.

FRANCE.

We have several letters from the Evangelical and Central Societies of France, filled with details of trials, anxieties and hindrances encountered—and blessed be God, of successes gained—which our brethren in that important part of the foreign field have to report; but we cannot give them now. The same disposition we are compelled to make of the letters from our friends in Ireland and Sweden.

ITALY.

The Chapel in Rome is well attended by our fellow-countrymen this winter. After an appeal in behalf of the Waldensian Chapel in Genoa, a collection of nearly \$200 was recently made.

WALDENSES.

From a letter of the Rev. Dr. Revel, dated at La Tour, January 3, 1854, we give a few extracts.

I have received your affectionate note of December, and wish to communicate to you some details respecting our *fête* of the 15th ultimo. On that day our new church at Turin was dedicated. The edifice is of the Gothic style in architecture, and is situated on one of the most beautiful and most frequented streets of the city, of which it may be called an ornament. Perhaps some may think that it contrasts too strongly with the simplicity of our worship and the humility of our circumstances. But let it be remembered that, in addition to the fact that it bears no comparison with the rich and splendid churches of the Romish communion, it is a monument erected to the new era which has opened for the Evangelical Christians in this kingdom, and a pledge of that religious liberty which the Constitution guarantees to us. The church is enclosed by a fine grate-fence of iron. It is composed

of three naves, and will hold, when crowded, fifteen hundred persons. Over the great exterior entrance one may read in gilded letters the words of the prophet, (in Diodati's version,) "*Stand ye in the ways, and see, and ask for the old paths; where is the good way, and walk therein, and ye shall find rest for your souls.*" Jer. vi. 16. The interior entrance, which conducts from the vestibule into the church itself, has over it for inscription, "*God is a Spirit, and they that worship Him must worship Him in spirit and in truth.*" John iv. 24.

The dedication, notwithstanding the rigor of the season and the snow which fell in great flakes, attracted more people than the church could hold. Among others, there were the Ambassadors of the Protestant nations—England, Prussia, the United States, and Switzerland. It was a grand solemnity. The word of God occupied the first place in it, and of right. Our churches of the Vallies were represented by seventeen pastors. They entered in a body, and were preceded by the pastor of the church at Turin, who advanced and placed an *open Bible* on the pulpit. A beautiful Italian hymn was sung at this stage of the exercises. Then the pastor, having invoked the Name of the Father, the Son and the Holy Spirit, read the 122d. and 118th Psalms, and offered up the dedicatory prayer. One of the Italian pastors, delegated by the Table, then delivered an excellent sermon, which was founded on Matthew v. 15. "*Neither do men light a candle and put it under a bushel, but on a candlestick,*" &c. He made it clearly appear that our Church is the candlestick, and refuted with force the imputations of our adversaries, who maintain that it is a new *sect*, subversive of order, and a school of immorality. Afterwards he set forth the duties which the true members of a *church, formed according to the Bible*, ought faithfully to fulfil.

At two o'clock in the afternoon the French service took place. After the singing, by the whole congregation, of sweet hymns, and a prayer for the occasion, the Moderator [Dr. Revel himself] preached from Ephesians ii. 19–22. "*Now therefore ye are no more strangers and foreigners,*" &c. He endeavored to show how the Waldensian Church is a member of the body of Christ, and how the *true* Church of Christ has: 1. An immovable foundation, Christ himself being the corner-stone, and the Apostles the columns of the edifice. 2. How the members of the body of Christ are united by an indissoluble bond, as living stones, by faith and charity. 3. And how the body forms a tabernacle in spirit, from which ascends to the Saviour the fragrance of the prayers, of the devotion, and of the sighs of the redeemed of every language, of every people, of every tribe.

Every one agrees in saying that the ceremony was a beautiful and touching one, and that it has produced, and will produce, a good impression on the people of Turin. Our good friends in America, I am persuaded, will rejoice with us that the Saviour has permitted us to see such a day, and will feel

as we do, that it is an important victory obtained over the ignorance, the fanaticism, and the malice of Rome by the force of the Truth; and that whatever be the vicissitudes which the future has in store for our Peninsula, (Italy,) this event will remain as a monument of the goodness of the Lord and of the love of our brethren. Although the Romish clergy did all they could to provoke a hostile demonstration, everything passed off with the greatest quietness and order. The people of Turin, the National Guard, the Municipality, and the Government, rivalled each other in zeal to testify their kindness and respect.

At present there are four services each Sabbath, and the church is always well filled. Some seed, we trust, will fall on good ground and produce an abundant harvest. Your affectionate brother,

Rev. Dr. Baird.

J. P. REVEL.

Movements of Rome.

The secular and religious papers will have informed our readers, long before these pages meet their eyes, that Monsignor Bedini, Archbishop and Nuncio of the Pope, took leave of our country in rather a clandestine way, on the 4th of February. Apprehensive that a "demonstration" might be made—similar to that which had been resolved upon, and to accomplish which three thousand people, chiefly Italians, Germans and other foreigners, had assembled at the foot of Canal-street, a fortnight previous,—his Grace was conveyed in a small steam-tug down to Staten Island, and put on board of the *Atlantic*, one of the Collins' steamers, as she came along. It was owing to the kind efforts of the Mayor of the city, we are informed, that he was enabled to get away, in this quiet and unobserved manner. Whether the Mayor, his Grace, or some Roman Catholic friends, bore the expense of hiring the little steamer in which Monsignor made the voyage down to Staten Island, we know not. Had he embarked at the usual place, as other people do, it is quite likely that he would have received some parting salutations which he would not have cared to report to Pio Nono, his master.

We are not sorry, on the whole, that he was permitted to get away without having been subjected to greater indignities. It will suffice to teach his Holiness to send a better man, when he honors this nation with another Envoy—whether to *feel* the heart of the nation, and learn whether it will *bear* the presence of a regularly

commissioned Nuncio, (who is always an ecclesiastic,) to examine into and settle claims respecting church-property, which, in our humble judgment ought only to be settled by our own Courts of law.

We sincerely hope that our Government will earnestly remind his Holiness of the request which President Polk made through Mr. Martin, our first American Chargé at the little Court of Rome, "that, if a diplomatic agent should ever be sent from that court to our country, he might be a *layman*, and not an *ecclesiastic*," the same thing the Duke of Wellington insisted upon in the House of Lords, a few years ago, when it was proposed that England should send an Ambassador to Rome. We hope, still further, that this country will always be represented at Rome by a Protestant as Minister or Chargé d' Affaires. It would ill become this great Protestant nation to be represented at the Court of Rome by a Romanist; and the more so when we know that his Holiness must, from instinct as it were, be the enemy of Free Institutions and the friend and ally of Despotism. This is a matter which will need to be looked after.

We subjoin a brief paragraph from the *Crusader*, in which Monsignor Bedini's departure is compared with that of Gavazzi. After noticing the fact that Bedini's arrival in this country had been widely heralded by the secular and papal press, and that he had been feasted and lauded by Municipal authorities, and even vindicated and extolled by grave senators, and yet he was compelled to flee from a country in which his presence had become odious to the overwhelming majority of the people. The editor says of Gavazzi:

"Eighty-seven lectures were delivered in the United States by our worthy countryman, without any shadow of opposition; and when important and urgent affairs recalled him to Europe, he did not conceal the day of his departure, but announced it publicly in his last lectures and through the press. Before leaving this country he devoted a part of the proceeds of his lectures to charitable purposes; to the Italian Benevolent Society he gave no less than \$250; to the poor Swiss of Ticino, expelled by Austria, \$180; to the Italian exiles in Sardinia, \$40; besides abundant succor to individual indigents.

"But though Gavazzi's arrival as an apostle of Christ was unnoticed, his departure was not less a triumph. Two hundred of his numerous friends bade him farewell at the moment of his departure; cheers resounded in the air, tears of parting were shed, and Gavazzi had the consolation of saying, "I have not preached to the desert, nor worked in vain!"

We must add, that on the Monday night succeeding the departure of Bedini, (the 6th of February,) a large and most enthusiastic meeting of the Italians of New-York and its vicinity was held in the Stuyvesant Institute, where able and interesting addresses were delivered by Signors Foresti, Gajani, Marriotta, Bisio and Maggi. Never was the character of a man made to appear more infamous than that of Monsignor Bedini by these gentlemen, who are his countrymen, and some of whom knew him well at Rome. It is really impossible to conceive of the motives, or the folly, of his Holiness in sending such a man on *any* errand, much more that of a quasi-Nuncio, to this Protestant country. We can attribute it to nothing but infatuation!

The letter which some of the Italian exiles addressed to Bedini, a little before his departure, respecting his cruel conduct in the affair of Ugo Bassi and others at Bologna, was a most withering one, and a complete refutation of the *absolving* remarks of certain of our Senators.

ORESTES A. BROWNSON AND THE PROTESTANT CLERGY OF ST. LOUIS.—A very remarkable correspondence appeared in some of the St. Louis papers in the month of January. It appears that Orestes A. Brownson, L. L. D. the "Ajax son of Telamon," of the Roman Catholic Church in the United States, of whom the Rev. Mr. Robinson has taken such ample notice in his admirable speech at the Meeting for Religious Liberty, at the Tabernacle, has been making a visit to the commercial capital of Missouri, for the purpose of delivering a series of Lectures on the comparative merits of Protestantism and Romanism, especially as far as the interests of Religious Liberty are concerned. What a subject for a Romanist to talk about! Well, on the 31st of December, the *Shepherd of the Valley*, an able Romish Journal published at St. Louis, and the accredited organ of the Archbishop of that city, contained an editorial article, from which we take a single paragraph. It is as follows:

"He (Dr. Brownson) brought to the controversy a mind in all the vigor of maturity, a profound personal knowledge of the errors of his age and country, a nerve and skill for combat, braced and perfected by years of incessant conflict. When he had truth on his side, he was irresistible; and who, since that time, has—we do not say gained over him a temporary advantage, however slight—but who has dared to meet the sturdy warrior face to face, and have a stand-up fight with him? Not one. For years and

years, like old ENTELLUS, he has gone round and round the ring, poising his brawny arm, and seeking with his practised eye an opponent in the crowd, but no one dares to put on the cestus and brave the fight. It is to be regretted that there is not, on this continent, a man who has the courage, the skill, or the honesty to meet him in honorable combat, and show something like a contest."

The Protestant clergy of St. Louis, after reading this arrogant challenge, as they had a right to consider it—inasmuch as it appeared in the organ of the Archbishop, and could hardly have been written without the knowledge of Dr. Brownson—did not hesitate to accept it. In a courteous letter addressed to this Champion of Romanism on the 10th of January, signed by thirty-four ministers, belonging to the various Protestant denominations, they informed him that they considered the paragraph, (just quoted,) in the light of a challenge, and that they were prepared to nominate one of their body, the Rev. N. L. Rice, D. D. as a gentleman who would undertake to discuss with him the comparative merits of Protestantism and Romanism. They further informed him that they had appointed a committee to manage, on their part, the discussion, &c.

Great was their surprise to receive two days later a letter from Dr. Brownson, in which he declined to accept what he calls *their* challenge—said that he had not thought of offering any such a thing—that he knew nothing of the challenge in the *Shepherd of the Valley*, that he eschewed oral discussions and thought them useless and even injurious, that he defended the truth and exposed errors, and had done so for nine years, in his *Review* and his *Lectures*. But the most remarkable passage in his letter is the following:

"I could not, permit me to say, consent to meet your chosen champion, the way you propose, without in some measure compromising the rights of my religion,—conceding that the question between Catholics and Protestants is a debatable question, and granting that Catholicity and Protestantism in some sense stand on the same level—a confession to heresy and error, and an indignity to truth, of which, I trust in God, I shall never be guilty."

This is indeed a most extraordinary compound of impudence, evasion and cowardice. Pray, what have you been doing, Dr. Brownson, these last nine years, in your *Review* and *Lectures*, but discussing this "debatable question" between "Catholicism and Protestantism?"

As Dr. Brownson, *not* like Virgil's old ENTELLUS, refused to meet

Dr. Rice in "honorable combat, and show something like a contest," the only thing that the Protestants could do was to invite the Rev. Dr. Rice, their "champion," to give a course of lectures on the subject proposed in the hall of the Mercantile Library Association. Some sixty or seventy gentlemen, (all laymen, we believe,) of great respectability, signed a letter in which this request was made. Dr. Rice promptly accepted their invitation, and we cannot doubt that he has done justice to the great theme—the *comparative strength of Protestantism and Romanism*—which he undertook to discuss. We shall give some account of the matter hereafter.

In Europe, Rome is giving trouble wherever she can; but in many cases she seems to gain but little by her attempts. In Baden and other parts of Germany, but especially in the kingdom of Sardinia, she is leaving no stone unturned to embarrass and defeat the civil Government. But we have no room for details at present.

View of Public Affairs.

But little business has been accomplished in Congress. The unaccountable loss of the Deficiency Bill in the House of Representatives, after the expenditure of three weeks labor upon it, will impose the necessity of reconsidering the whole subject, and will of course retard the legislation of the country.

It is evident that the bill for organizing the Kansas and Nebraska Territories will occasion a great deal of debate. It will pass, it is expected, in the Senate; but what will be its fate in the House is quite uncertain. Many members of both bodies seem disposed to vote for it, under the impression, that, if adopted, it will withdraw from the jurisdiction of Congress the subject of Slavery, inasmuch as the people of each Territory will be allowed to decide for themselves whether it shall be admitted within their limits or not. Others fear that it will only give increased violence to the agitation of the subject which the country has so long witnessed.

The answer from the State Department to General Cass' resolution, in relation to Monsignor Bedini, elicited the fact that this gentleman,—contrary to the opinion of most people,—was not accredited to this country in any Diplomatic capacity. It is to be regretted that General Cass and other Senators should have spoken so highly of the character of this Italian Archbishop. It is evident that they could have known but little of his antecedents. The laudation which he received in the Senate of the United States will be some

solace to his feelings of disappointment and mortification at the manifestations of disgust which his presence among us was beginning to excite everywhere, and which finally compelled him to skulk away from the country in the ignominious manner he did.

May God sanctify to us as a nation, the heavy judgments which He has permitted to befall us in the way of appalling conflagrations! The destruction of property by fire in New-York, New Orleans, and some others of our cities, has been enormous. These calamities, together with the loss of the San Francisco Steamship, on the ocean, and of several steamers on our western waters, have been dreadful. Never before have so many and so great disasters of this nature occurred within so short a period. Many valuable lives, too, have been lost in some of these catastrophies. God's hand ought to be recognised in these things, and His voice ought to be heard. They are well calculated to rebuke the inordinate thirst for riches, which has so greatly increased among us.

On the other hand, the goodness of God to us as a people, seems to equal, and even surpass, His judgments. Never was the prosperity of the country so great as at this moment. May we be led by *both* to repentance, gratitude, and greater zeal for His honor and glory!

The war between the Russians and Turks continues. There have been battles in Asia, in the neighborhood of the eastern end of the Black Sea, in which the Russians are reported to be victorious. On the other hand, the Turks gained in the month of January several victories, one of them quite important, between Kalefat and Krajova, in the upper part of Wallachia.

At the time of this writing, (February 15,) it still remains undecided whether France and England, to say nothing of Austria and Prussia, will be involved in war with Russia. In the meanwhile both of the Western Powers are making great preparations for the struggle; whilst those of Russia are unparalleled in the history of that country. The position of Austria is trying in the extreme. She is disposed to go with France and England, (which is indeed the only safe path for her.) And yet her obligations to Russia will probably draw her to the side of the Czar—which would, we apprehend, accomplish her ruin!

However the case may go, it is evident to our mind that the Ottoman Empire will not be destroyed just now. War or no war, Turkey has acquired by this singular complication of events, a *further lease upon life*, if we may so speak. May the great Christian Powers avail themselves of this occasion to insist upon the abolishment of the punishment of death in that country, for change of religion; and so open still more widely the door for the spread of the gospel, among the Mohammedan as well as the nominal Christian and Jewish population.

Juvenile Department.

DIALOGUE No. 12.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Of France: (Sixth Conversation.)

Father. Do you remember, my dear children, what was the subject of our last Conversation?

Eddie. Yes, dear Father; you told us a great deal about the massacre of St. Bartholomew's in France, which you said occurred in the year 1572.

Father. That is true. It was a dreadful affair, and proved very disastrous to the cause of Protestantism in France, and indeed throughout the central parts of the Continent, as well as to the best interests of the kingdom of France.

Willie. Will you tell us, Father, how this could be?

Father. Yes, Willie. As to the cause of Protestantism in France, you can readily believe that it received a dreadful blow at the massacre of St. Bartholomew, when I tell you that it lost seventy thousand people, and among them many of its great leaders. Admiral Coligny was one of the wisest and best of them. He was in fact an able statesman as well as a brave soldier. It was a long time before, if ever, Protestantism recovered from this great calamity.

Eddie. But how did this event affect the cause of Protestantism on the Continent generally, and especially in the central portions of it?

Father. I will tell you. Protestantism was on the point of gaining the ascendancy in France when this dreadful Massacre took place. The same thing was true of Poland. The sagacious Admiral Coligny saw the advantages which would result from an Alliance between the two countries, both for the promotion of their own interests and to resist Austria (or the personal Dominions of the House of Hapsburg) and Spain, which were then the bulwarks of Romanism in Europe, and indeed in the whole world. The death of Coligny defeated this great scheme. The dismay of the Protestants in Germany, as well as France, was great.

Eddie. But how did the Pope receive the intelligence of this frightful and disgusting massacre?

Father. It is said he was highly delighted, and ordered a medal to be struck in commemoration of this grand event. The castle of St. Angelo, by means of its cannon, spoke the delight of his Holiness. There was great exultation, a real jubilation, throughout the papal world on account of this bloody affair.

Eddie. What occurred in France, as the result of this Massacre?

Father. The Protestants took up arms again, under the conduct of Henry of Navarre, and at the end of four years the worthless House of Valois was compelled to make another treaty (the fifth, within the short period of fifteen years) with the Huguenots, and give its plighted faith in behalf of their protection in their civil and religious rights. Alas, it was soon to be broken!

Willie. What became of the unhappy King of France, Charles IXth, dear Father.

Father. He died in 1574, two years after the Massacre of St. Bartholomew, of remorse it is believed, for the crimes which he perpetrated himself, or allowed others to perpetrate, during his reign of fourteen years. As he had no children, he was succeeded by his brother, Henry III.

Eddie. I believe that Henry III. was not much better as a man and a king than Charles IX.

Father. He certainly was not; he had much more talent than his brother, and if possible was a greater enemy to the Protestants. He became very unpopular among his people. A "league" was formed against him by a party around the throne, headed by the "Guises," (the Duke and Cardinal,) who were powerful and ambitious men. Both these men the king caused to be assassinated at Blois in the year 1588. And he himself met a similar end, the year following, at St. Cloud, from the hand of Jacques Clement, a fanatical Dominican.

Willie. And who ascended the throne upon the death of Henry III?

Father. Henry IV. often called Henry the Great. He was the Henry, King of Navarre, of whom I have spoken in a former conversation. He was a great man, but not a truly religious one. He was, perhaps, the best king that France ever had, for his great mind comprehended the true interests of the kingdom, and throughout his entire reign of twenty years, he was ever engaged in the prosecution of some plan for their advancement. His ambition led him to embrace the Roman Catholic Faith, as he was about to ascend the throne, in order to secure the favor of the Roman Catholic portion of the nation. He was assassinated by a man of the name of Ravaillac, in the year 1610.

Eddie. Did not Henry IV. grant the Edict of Nantes?

Father. Yes, dear Eddie, he did. This was a Decree which he made in favor of the Protestants in the year 1598, when he was at Nantes; which as you will see, if you look on the map, stands on the Loire, not very far from its mouth. This Edict takes its name from the city where the king happened to be at the time it was issued. You must not infer that there were many Protestants in Nantes; that never was the case, nor are there many there now, though the population of the city is well nigh one hundred thousand.

Willie. Did this Edict secure much for the Protestants?

Father. Yes, but not as much as they ought to have had. It protected them in certain parts of the kingdom. But it was sadly disregarded and violated during the entire reign of Louis XIII. and the early part of that of Louis XIV. At length the latter monarch revoked this Edict in the year 1685, eighty-seven years after it had been granted.

Eddie. And then, as I have read, a great persecution broke out in France.

Father. Yes, Eddie, the worst that country ever saw. It is computed that half a million of Protestants were put to death, and seven hundred thousand fled from the country in the course of a few years!

Willie. This was dreadful. But how were they put to death?

Father. In many ways. In some cases they were beheaded, and in others they were burned or drowned. They were massacred in great numbers by the troops who were sent against them.

Eddie. I have read that they were pursued by the *dragoons* and cut to pieces by their swords. I suppose that this is the reason why that form of the persecution they endured, is called in French the *dragonnades*.

Father. Just so. So also that by drowning was called the *noyades*. It is

impossible to describe the infamous and brutal conduct of their persecutors, who were almost invariably led on by the Romish Priests.

Willie. Could the king and the people, who were doing these cruel acts, think that they were doing right?

Father. It is hard to believe it; and yet we must suppose that some of them thought that the Huguenots were *heretics* and ought to be exterminated. It is impossible to say what men will not do, when they are carried away with fanaticism. Our Saviour told his disciples that they would see the days in which those who put them to death (because they were his followers) would think that they were doing God service—that is, doing what was well-pleasing to the infinite God.

Eddie. Whither did those fly who left the kingdom of France?

Father. Many fled to Switzerland and Germany, some to England, some to this country, which was then under the government of England. But more took refuge in Holland than in any other country, because the Stadtholder, or President of that Republic, (the celebrated *Prince of Orange*, who was afterwards king of England, under the name of William III.) was their great friend and protector, and he invited them to come to Holland, and he did much for them when they came. He was a great and good man.

Willie. It must have been a great loss for France to part with so many excellent people.

Father. It was, my son, a great loss. These pious people did not carry much money with them; most of them could take nothing with them; but they carried their industry, their virtuous habits, their frugality, their knowledge, in many instances, of the useful arts; and wherever they went, they were a great blessing.

Eddie. Can you tell us where those settled who came to this country?

Father. Yes, dear Eddie; it is well known that many came to Boston, and settled in Massachusetts, for the government gave them lands. Many came to New-York, and their descendants are to be found in several parts of the State. Some settled in Maryland and Virginia; and a great many in South Carolina, especially in and about Charleston. You will see several streets in that city which still bear French names; and many of the best families there, as well as in the State of South Carolina, are descended from these people.

Eddie. I have heard you say, dear father, that many of the most distinguished men that have lived in our country were of Huguenot origin. Will you mention some of them?

Father. - I can only give you the names of a few distinguished families that have retained their French names. They are such as the Bayards, the Jays, the Hegers, the Lógarés, the Gallaudets, the Laurenses, and the Boudinots. There were French Protestant Churches in Boston, New-York, and Charleston for more than a hundred years, I believe, after the revocation of the Edict of Nantes. There is even now a "Church of the Huguenots," in the last-named city, attended by the descendants of these excellent people; but the service is in English.

Willie. I suppose that there were French Churches in all the countries in Europe to which the persecuted Huguenots fled.

Father. Yes, there were Churches in London, in Amsterdam and other cities in Holland, in Germany (there were *five* at one time in Berlin) and many in Switzerland. But these churches have nearly all disappeared, the

descendants of the Huguenots there, as with us, having become *fused* or mixed up with the other Protestant population, and belong to different Protestant denominations. There is a church in London, fifteen or twenty in Holland, one in Frankfort-on-the-Maine, and one or two in Berlin, which are mainly composed of descendants of the Huguenots, and in which the service is in the French language.

Willie. But what occurred in France after the Revocation of the Edict of Nantes?

Father. About *that* we must speak in our next conversation, for we have not time now. But see to it, my dear boys, that you do not forget what I have now told you. You will learn that France has had to endure many heavy judgments from the hand of God for this cruel treatment of the Protestants. God is just, and nations as well as individuals must suffer when they do wrong.

Miscellaneous.

ST. THEODOSIA AND CARDINAL WISEMAN.

"On the 12th of October last, occurred the great religious, military and civic festival in honor of St. Theodosia. The Popish priests neglected no means to strike the imagination of the common people."

New-York-Observer, Dec. 1, 1853.

Fifteen hundred years in the catacombs hidden!

Awake Theodosia, you've slept a long night!

Rise—put on your nimbus—the Pontiff has bidden

That you, with eclat, shall go forth in your night.

Rome's chancery proves from "the mark of a phial"

That you, as a martyr, had taken the palm;

Infallible judgment admits no denial,

And "virtues superior," like yours, they embalm.

Come out from the cavern, where you so obscurely

Have lain during ages—(excuse love of self),

Rome scanning and weighing your merits maturely,

Gives canonization in spite of yourself.

And will you not utter some grateful expression

For interest felt to exhibit your worth?

As tutelar saint (a most honored profession)—

She'll send you to watch o'er the place of your birth.

The terms are all settled—and you must be taken;

For Bishop Salinis needs aid—though you will

In the perilous journey be cruelly shaken;

It may not diminish your glory or skill.

The prelate will treat you with due veneration
 And show that your bones, as more precious than gold,
 Make "the marvellous sight," (oh, sublime speculation!)
 Pio's coffers replenish like Leo's of old.

Since he has established his right of pre-emption;
 Do all he requires—remembering your place.
 He says you can *help* in "the act of redemption,"
 Fulfil your vocation with womanly grace.

And you can *help* "open" the portals of heaven
 To let in the people of every class;
 Of course, he means those who have duly been shriven
 And pass'd through the fire, having paid for the mass.

If rash ones should doubt you—he'll write something clever
 And, calling them "infidels," give a rebuff,
 They "need not examine"—"true science" will ever,
 When Rome has decided, say, "that is enough."

A fine gilded coach at Amiens—a procession
 Of cardinals, monks, nuns, and canons await you.
 A squadron of cavalry, (mark Rome's discretion!)
 Ah, how will the pompous reception elate you!

With badges to show their distinctive positions,
 All orders will march through the garlanded streets,
 With soldiers and banners, and bands of musicians,
 And flowers in your path will regale you with sweets.

* * * * *

She is there—and "a solemn assembly" rejoices
 In glorification of bones so august.
 She is safe! and the walls now re-echo with voices
 Declaring their *faith* and their *hope* and their *trust*.

In stole "sacerdotal" the arch-fiend is there too!
 He's always well wrapp'd in some specious disguise
 Lest the votaries of Rome, whom he means to fall heir to
 Should see him revealed as "the father" of lies.

Prepared for the festival—numbers, not stated,
 Arrive from all quarters, drench'd sadly with rain,
This seems inauspicious—through streets inundated
 Can pious recluses wade thus in the train?

Their faith does not waver—it only grows stronger—
 "A miracle," surely, our saint will perform.
 Her vehicle moves—and the rain falls no longer,
 The splendour of sunshine comes after the storm.

No saint in the calendar could have done better.
 "A prodigy!" see how the clouds have all fled!
 The Holy See promised, and true to the letter,
 Our saint Theodosia her favors will shed!

A cardinal, bearing a flatt'ring misnomer,*
 Pronounc'd his belief that the dying request—
 Fifteen hundred years since, of the present new-comer,
 Was answered this day—that Amiens might be blest.

He furthermore said, with becoming emotion,
 That saint Theodosia would not be remiss
 In exerting her powers "to reward their devotion,"
 And all his "discourse" was in keeping with this.

* Cardinal Wiseman.

Notices of Books.

THE WALDENSES, OR SKETCHES OF THE EVANGELICAL CHRISTIANS OF PIEDMONT. This is the title of an excellent work recently issued by the Board of Publication of the Presbyterian Church. It is a book of four hundred pages, is admirably printed, and contains several appropriate illustrations. We do not hesitate to say, after having read many things on the subject, and written some things ourselves, that this is the best work for popular use, in the English language, on the history of the Waldensian Church. It is rather fuller in relation to the earlier periods of that history, and less so on the latter, than we should prefer. It would have been well had more frequent references to the authorities consulted been given than has been done. Perhaps, too, it would have been better to retain the word *TABLE*, instead of substituting the word *BOARD*, to designate the "Commission," or "Committee ad Interim," of the Synod. Nevertheless the book is an admirable one, and we cordially recommend it.

THE LIFE OF WILLIAM PINCKNEY, by his Nephew, the Rev. Dr. Pinckney; published by the same house. This is a very interesting and valuable memoir of one of the most brilliant jurists and orators his country has ever produced. Many years ago we read with delight the Life of Mr. Pinckney by the late excellent Mr. Wheaton. Mr. Wheaton's work contained a selection from the Speeches of Mr. Pinckney, and was a very different affair from the present volume,—which is, strictly speaking, (what it purports to be,) a Memoir.

HANDBOOK OF GERMAN LITERATURE. The Appletons' have published, under this title, a very valuable work, to aid those who are desirous of gaining a thorough knowledge of the German language. Professor Adler is the author. The work contains selections from Schiller, Goethe, Tieh, and other German authors, with numerous notes.

TALEMACHUS. Some of our readers may be interested in knowing that the Appletons' have published, in a neat form, Fénelon's *Telemachus*, as a reading book for those who are learning French.

VALUE OF THE BIBLE. The American Bible Society has published an admirable pamphlet, containing the testimony of many of the most distinguished men of our country, to the unspeakable value of the Sacred Scriptures. We hope that it will have a very wide diffusion.

MONTHLIES.—**HARPERS' MAGAZINE**, the **NATIONAL MAGAZINE**, and **PUTNAM'S MAGAZINE** for February, are all filled with readable articles. We have repeatedly expressed our opinion of these three popular periodicals. They differ much in character

—the Harpers' is a work for the masses; the National is more religious in its character, and is an admirable work for the family; Putnam's is the most American, and in some respects the most talented of all. To these we add Mr. Bidwell's excellent *Eclectic*, which makes two or three large volumes a year, and contains a selection of the best articles of the British Review.

OUTLINES OF A MECHANICAL THEORY OF STORMS. By T. Bassnett, published by D. Appleton & Co. In this 12mo. volume of two hundred and forty-six pages there is a great amount of valuable information, on a most interesting subject.

MEMOIR OF THE REV. WILLIAM CROSWELL, D. D. by his father, the Rev. Dr. Crosswell, of New Haven. This beautiful volume contains an interesting tribute of parental affection to the memory of a talented son, who died at the age of forty-seven years at Boston, when he was Rector of the Church of the Advent. It will be read with much zest by the numerous friends of both father and son,—especially among the High Church portion of the Episcopal Church. Published by the Appletons.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE
MONTH ENDING 10th FEBRUARY, 1854.

MAINE.

Bath, Winter-st. Cong. Society, Rev. J. O. Siske, . . . \$32 00
Central Cong. Ch. by a member, . . . 2 00
Limerick, Mrs. Hannah Eastman, . . . 10 00

NEW-HAMPSHIRE.

Francetown, Lucy Everett 5th payt. for L.M. 5 00
Hancock, Anna Tuttle for L. M. . . . 4 00
Concord, 1st Cong. Soc'y. per N. Bouten, . . . 10 00
A Friend in New-Hampshire, . . . 30 00

VERMONT.

Brattleboro', Centre Cong. Ch. a balance, . . . 10 79

MASSACHUSETTS.

Rehoboth, Cong. Socy. to make Dea E. A. Brown, L. M. . . . 35 00
South Yarmouth, Mrs. Heman Baxter, . . . 1 00
Worcester, Union Ch. . . . 46 14
Salem-st. Ch. John C. Newton L. M. . . . 25 26
Old South Ch. . . . 19 63
Central Ch. Wm. R. Hooper, Esq. L. M. . . . 80 00
Amherst, 1st Cong. Ch. Rev. E. S. Dwight, part L. D. . . . 55 75
West Attleboro. Cong. Ch. Isaac Draper, \$10, part L. M. . . . 32 25
West Cambridge, Orthodox Cong. Ch. Rev. Francis Horton. L. M. . . . 31 72
Chatham, Cong. Ch. Samuel Higgins, L. M. . . . 38 00
Ipswich, 1st Cong. Ch. Rev. Robert Southgate, L. M. . . . 52 00
South Ch. . . . 27 48
Palmer, 2d Cong. Ch. . . . 8 00
Thorndike, 1st Cong. Ch. Rev. Sylvester Hine, part L. M. . . . 21 11
Hadley, Russell Ch. balance, . . . 4 00
Warren, Cong. Ch. Rev. J. R. Northrop, L.M. . . . 30 00
South Wilbraham, Cong. Ch. . . . 8 63
North Wilbraham, Cong. Ch. bal. . . . 10 00
Meth. Epis. Ch. . . . 12 03

Springfield, 1st Cong. Ch. Mrs. Mary S. Os-
good, L. M. . . . \$34 52
South Ch. Mrs. Harriet Buckingham,
L. M. . . . 45 32
East Hampton, Payson Ch. Mrs. Emily G.
Williston, L. M. . . . 59 79

CONNECTICUT.

Middle Haddam, Rev. J. Killbourn, . . . 1 00
So. Cornwall, Female Cent. Socy. . . . 19 00
Mrs. Eunice Mills, . . . 3 00
Clinton, Benevolent Asso. . . . 15 00
Redding, Cong. Ch. and Society per D. D. Frost, . . . 10 00
Plainville, Rev. Joel L. Dickinson L. M. by
his congregation, . . . 30 00
Canterbury, Rev. Rob. C. Learned, annual, . . . 3 00
Southbury, Cong. Ch. per Geo. P. Prudden, . . . 44 16
Waterbury, 2d Cong. Socy. per C. J. Car-
rington, . . . 26 47

NEW-YORK.

Brooklyn. Church of the Pilgrims, per Rich-
ard P. Buck, Treasurer, . . . 160 79
N. Y. City, E. C. Wilcox, . . . 5 00
Mrs. Elizabeth Burnham to make
Mrs. Ellen B. Savage, L. M. . . . 30 00
7th Presb. Ch. (Rev. Dr. Hatfield,) . . . 83 50
Miss Mary Post, L. M. . . . 50 00
Utica, G. Dutton, . . . 2 00
North Gage, balance, . . . 3 37
Evans Mills, M. E. Ch. . . . 3 60
Hopkinton, Roswell Laughlin, part L. M. . . . 15 10
Springfield, Mrs. S. . . . 1 00
Lisbon, . . . 5 00
Parishville, Rev. E. Whitney, . . . 1 00
Lawrence, L. Hubbard, . . . 50
Ogdensburg, Mr. & Mrs. C. Lyon, \$1; Mr.
& Mrs. Hopkins, \$1; Mr. & Mrs. Judson,
\$1; E. Pitkin, 50c. . . . 3 50
Brashers Falls, C. T. Hulburd . . . 50
Kingsboro, balance, . . . 2 50
Johnston, in part to make Rev. J. P. Fisher,
L. M. . . . 21 98

Vernon Village,	\$10 00
N. Y. City, Jasper Corning, Esq. annl.	5 00
Flatlands, Judge Elias Hubbard,	5 00
Fulton, Meth. Socy. per Wynkoop & Bro.	9 56
Maine, Monthly concert in Cong. Ch.	4 50
N. Y. City, Anonymous,	5 00

NEW JERSEY.

Belvidere, O. S. Presb. Ch. (Mr. Reeves,)	10 00
Newark, Isaac Rankin,	10 00
Hanover, Presb. Ch.	50 00
Whippany, Presb. Ch.	15 00
Keyport, M. E. Ch.	2 00
Mendham, Presb. Ch.	76 09
Middletown Point, Additional,	4 50
Washington, Mansfield, Presb. Ch.	31 79
New Brunswick, 1st Refd. D. Ch. in part,	25 00

PENNSYLVANIA.

Southampton, Refd. D. Ch. D. Feaster, \$5; Jno. Addis, \$2; others, \$34; S. States, \$5,	46 00
Mahoning, Asso. Presb. Ch. by Rev. Dr. J. Rodgers,	10 00
Octoraro, O. S. Presb. Ch. Rev. James M. Crowell, L. M.	12 00
Sewickley, M. E. Ch. add.	6 50
So. Common, M. E. Ch.	2 00
Blackburn M. E. Ch.	2 46

MARYLAND.

Baltimore, Rev. Stuart Robinson,	5 00
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VIRGINIA.

Norfolk, R. H. Chamberlain, L. M.	30 00
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TENNESSEE.

Nashville, 1st Presb. Ch. in part,	102 00
2d Presb. Ch. Adam G. Adams, L. M. \$30; Mrs. Mary Scovel, part L. M. \$5; others to make Jackson B. White, L. M. \$30; and William B. Shapard, part L. M. \$20,	85 00
Christian Ch.	12 65
McKendrick M. E. Ch.	18 40

KENTUCKY.

Lexington, McChord P. Ch. Mrs. Mary Parker to make Mrs. M. W. Crittenden and Capt. R. B. Parker, L. M. \$60; Mrs. M. A. Dewees, L. M. \$30; Mrs. H. T. Duncan, part L. M. \$20; J. W. Scott, L. M. in full, \$15; Mrs. Fishback to make Rev. R. C. Brank, L. M. \$30; Mrs. M. T. Scott to make Rev. J. H. Brown, L. M. \$30; D. A. Sayre,	
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\$5; A. Vanmeter, \$5; J. C. Vanmeter, \$5; Mr. McCaw, \$5; A. T. Skillman, \$5; others, \$25 50. \$235 50	
Bapt. Ch. makes Col. H. C. Payne, L. M.	30 55

INDIANA.

Clinton, Lydia A. Manson,	2 00
Madison, Mr. Smith and others,	1 75
Lebanon, M. E. Ch. Rev. A. J. Sheridan, part L. M.	22 70
Darlington, M. E. Ch. Rev. Wm. Campbell, part, L. M.	16 25
Thorntown, M. E. Ch. Rev. Mr. Platt, part L. M.	18 84
Madison, Meth. E. Ch. Rev. Hiram Gilmore, L. M.	30 15
Third-st. M. E. Ch.	9 84
La Fayette, 2d Presb. Ch. Rev. P. S. Jennings, J. S. Hanna and R. C. Gregory, Esqrs. L. Ms. in full,	84 10
Asso. Refd. Presb. Church Rev. J. N. Pressley, L. M. in full,	14 37
New Albany, 2d Presb. Church makes R. H. Hurlbut, John Loughmiller and C. A. Reinaking, L. Ms.	100 05
J. A. Brooks to make Mrs. Pheba A. Brooks, L. M.	30 00

OHIO.

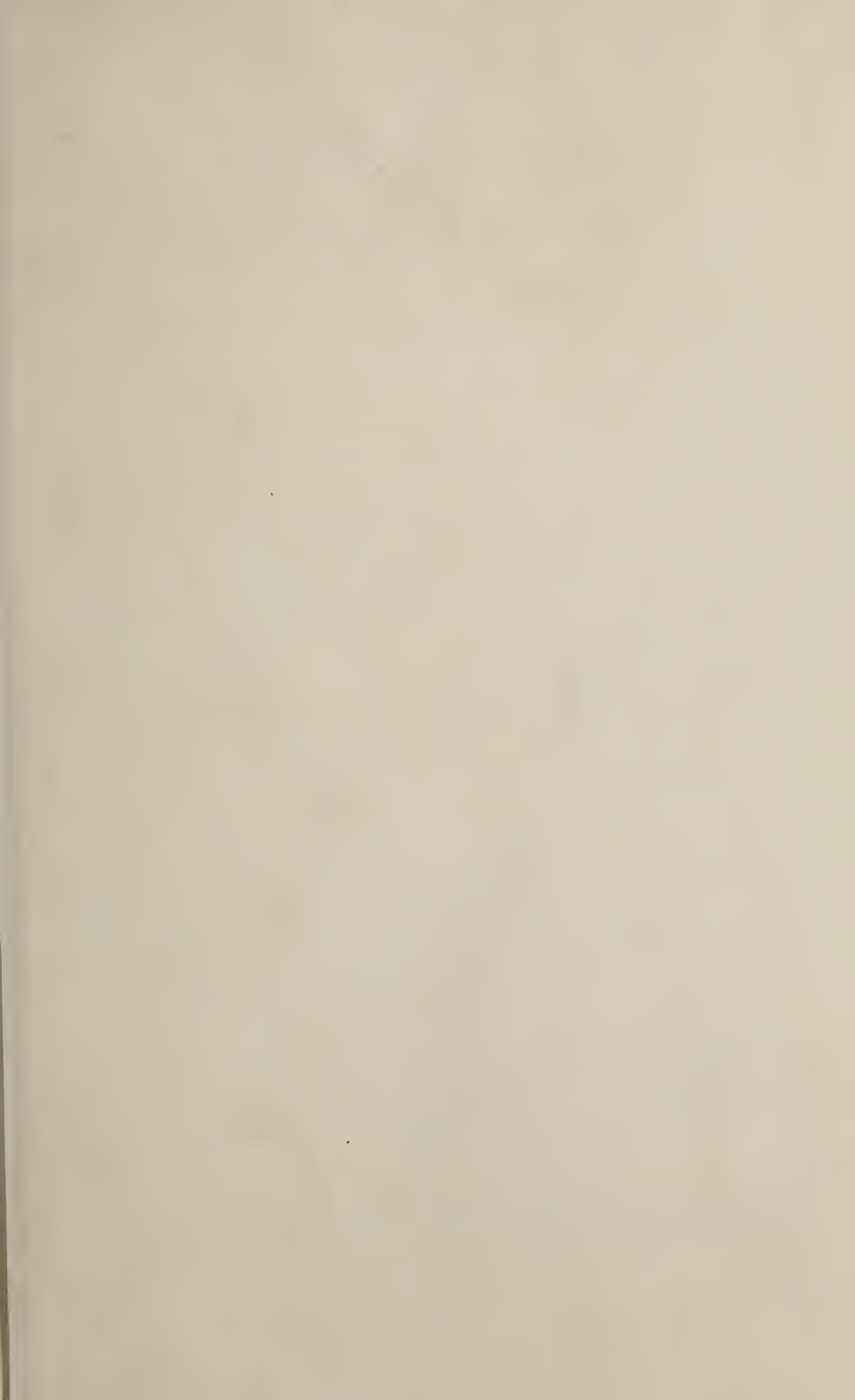
Cuyahoga Falls, M. E. Ch.	8 10
Akron, M. E. Ch.	10 06
Cong. Ch.	4 25
Birmingham, M. E. Ch.	12 62
Asso. Refd. Ch.	21 85
Hudson, Cong. Ch.	15 00
M. E. Ch.	9 04
Ravenna, M. E. Ch.	21 50
Cong. Ch.	14 09
Cederville, Asso. Refd. Presb. Ch. Rev. J. H. Buchanan, L. M. in full,	14 54
Harmar, 1st Cong. Ch. add.	1 00
Granville, Bapt. Church Rev. Prof. F. O. Marsh, L. M.	31 35
Prot. Epis. Ch. \$15; Mrs. C. C. Case, \$2 50 in part L. M. for Rev. Thos. Corlett,	17 50
Cong. Ch. "in part," which makes Deacons E. C. Wright and T. M. Rose, L. Ms.	65 76

ERRATA.—Rev. L. D. Huston is a L. D. and not a L. M. as reported in January No. We should have written Stephen G. Griffen, and not Griffen as in same No.

Aug. 4, 1853, received from Mr. John W. McIntyre of Indianapolis, Ind. \$30; to constitute his wife, Mrs. Sarah McIntyre, L. M. Also, on Aug. 6th, received from Mr. J. W. McIntyre, \$30; to constitute Rev. Alfred Hawes, of Marion, Ind. L. M. these were not reported satisfactorily at the time.

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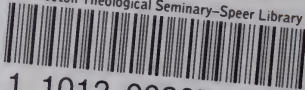
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